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LITERATURE.

BOOKS ON AMERICAN HISTORY.

History of the United States. By E. B. Andrews, President of Brown University. In 2 vols. (Smith, Elder & Co.)

History of the United States, from the Compromise of 1850. By James Ford Rhodes. Vols. I.-III. (Macmillans.)

The American Congress. A History of National Legislation and Political Events, 1774-1895. By Joseph West Moore. (Longmans.)

DR. ANDREWS casts his net wide, and little that is really interesting in American history slips through its meshes. It is not easy to describe the general impression which his book produces. One of the most delightful writers of our time amusingly records his sensations when, at an advanced age, he took up for the first time the *De Consolatione* of Boethius. Before he had read half a page it had set up a kind of hum in his inner hearing—a hum which returned every time he took up the book, and never ceased till he put it down. What was it? It was unlike a water-mill, or a cotton-mill, or the noise of bees or of hornets. Was it the music of the spheres, or perchance the grinding of the earth on its axis? None of these; it was the distant roar of ancient Rome, suddenly made audible, as if by the telephone, across the gulf of fourteen centuries. We are conscious of something of the same kind the moment we plunge into the pages of President Andrews. We seem to hear in the distance the busy, ceaseless, inexorable hum of American life. We feel that he is writing for a public which wants to know all that it can, but has little surplus energy at its disposal; which is eager to listen and learn, but must pass on as rapidly as possible from one aspect of the subject to another, and digest its acquisitions as well as it may; which cares less about processes than about results, and wants the net outcome of everything stated in half-a-dozen lines at the most. Dr. Andrews has done his best to satisfy these requirements without unduly pandering to them. An accomplished historian in the widest sense of the word, and a recognised authority on American constitutional history as well as on political economy, he throws ever and anon from these collateral points of view vivid lights on his general narrative, and contrives to incorporate in it not merely the substantial sequence of events commonly ranked as historical, carefully grouped and worked out in their most striking details, but abundance of statistical and economic data, powerful sketches of leading lives and popular movements, many an interesting

and characteristic anecdote, and—last but not least—a mass of curious facts bearing on the social life, manners, and tendencies of different periods. Densely packed as the narrative is, it never stagnates; and the keen interest in his subject which has evidently inspired the writer, seldom or never fails to carry the reader with him. When we add that the whole work occupies about 700 pages, and can be read in about as many minutes, it will be admitted that Dr. Andrews has accomplished a really remarkable feat. Sometimes, but not often, the cultivation of brevity leads him a little astray. Treating Abolitionism, under the year 1825, for instance, mainly as a movement originating in the United States themselves, the only external stimulant which he finds space to cite is “the ethical teaching of the great German philosopher, Immanuel Kant, taking effect in America through the writings of Coleridge.” Kant and Coleridge, forsooth! Dr. Andrews cannot expect his readers to accept this as an adequate indication of the forces which at that time were making for the extinction of slavery outside the limits of the American Union?

While each is excellent in its kind, it would be scarcely possible for two works, having the same title, to differ more widely, both in design and execution, than those of Dr. Andrews and Mr. Rhodes. The President, though the casual reader would scarcely infer as much from the present work, is a universalist rather than a specialist, and takes up American history rather as a subject of patriotic interest, and perhaps of academic duty, than as one which has for him an over-mastering personal attraction in any of its branches. Mr. Rhodes writes as one under a spell: he is fulfilling an inevitable destiny. Cheerfully resigning, as we understand, other and more lucrative pursuits, he has devoted himself for many years with a rare and laudable ardour to the task of chronicling the greatest episode in American history—the War of Secession—and of tracing its causes and its consequences. It is well that so competent a writer should have been inspired to undertake the task while that mighty struggle is still fresh in the world’s memory, and those are yet with us who lived through it and in the midet of it. Mr. Rhodes’s third volume brings us to the beginning of the year 1862; and we are bound to speak in the highest terms of the way in which he has thus far wrought out his design. He has spared no pains to get at the whole truth of things, even to the minutest particulars; and it is not often that we are disposed to question his generalisations. The true cause of the war, as both Dr. Andrews and Mr. Rhodes remind us, was neither more nor less than the excessive and irrepressible inventiveness of the American brain. Until 1793 a slave could not clean more than five or six pounds of cotton in a day; and shortly before this date an American ship which brought eight bags of cotton to Liverpool was seized on the ground that so great a quantity could not possibly have been the produce of the United States. In that year Eli Whitney, a Massachusetts school teacher who had migrated to Georgia,

invented the saw-gin, by which a slave could clean 1000 pounds of cotton in a day. The cultivation of cotton and the value of slaves increased with equal rapidity; and an institution which would otherwise probably have died out became suddenly the most lucrative of investments. The cotton-growing and slave-holding South dominated the policy of the Union, and claimed the right to spread its peculiar form of civilisation wherever it chose; and the resistance provoked by this claim, added to the bitterness with which the hated institution, in its new development, was assailed by Northern abolitionists, ultimately led to the unfurling of the flag of secession—a proceeding admittedly justified by a strict construction of the constitution which held the states together. In the great war which followed, the emancipation of the slave was proclaimed as a military necessity; but the war itself was in no sense a crusade against slavery. The balance of opinion and interest in the North itself was for keeping the peace with the South, if not on its own terms, at least on terms which would have assured to it all that it could rightfully claim; and but for the rashness, arrogance, and want of all scruple which animated Southern policy, slavery might possibly have maintained itself, as a purely local institution, to this day. We willingly testify to the general fairness displayed by Mr. Rhodes in the difficult task of chronicling the extinction of a great national reproach: it is only now and then that he disappoints us. The American slave trade, he assures us (vol. i., p. 18), “was virtually brought to an end in the year named in the Constitution”—that is, in 1808. What does “virtually” mean? When the English Parliament took up arms against the king, they styled themselves the King and Parliament, holding that the king was always “virtually” in his Parliament. When the army took up arms against the Parliament, they styled themselves the Parliament and the army, with equally good reason, according to Hobbes, for the Parliament, being in Cromwell’s pocket, was virtually in the army. Careless readers would probably understand Mr. Rhodes to mean that the slave trade practically came to an end in that year. He might doubtless justify the word by pleading that it means that the slave trade did not really come to an end; and this, as every one knows, is the truth of the matter. Webster’s Plymouth speech—the “Pilgrim Fathers” speech—in the course of which, thirteen years afterwards, he scathingly denounced the sordid traders who still carried on their inhuman traffic from the venerated birthplace of Northern freedom itself, and withered with his scowl the servile preachers who dared not lift up their voices against it, will carry that fact down, however the historian may blink it, to the remotest posterity. Mr. Rhodes’s third volume, we note with pleasure, is dedicated to Dr. Justin Winsor, Librarian of Harvard College, than whom no man living has done more to deserve the gratitude of the serious student of American history.

Mr. Moore’s portly volume is all that his preface claims for it. It is a compilation,

very useful and commendable in its own way, for the use of general readers who prefer the plainest possible statement of facts, and care nothing for either fine writing or the philosophy of history. We always expect a little amusement from American books; even President Andrews condescends to enliven his pages with some gleams of quiet humour. We must give the reader the benefit of one story, apparently told him by a Rhode Island compatriot, which shows "old Hickory" and his times in an amusing light:

"When Jackson wrote his foreign message on the French spoliation claim (France having failed in 1833 to pay the first instalment of the amount agreed on by treaty in 1831), his cabinet were aghast, and begged him to soften its tone. Upon his refusal, it is said, they stole to the printing office and did it themselves. But the proofs came back for Jackson's perusal. The lad who brought them was the late Mr. J. S. Ham, of Providence, R.I. He used to say that he had never known what profane swearing was till he listened to General Jackson's comments as those proofs were read."

Of David Crockett, the celebrated Tennessee bear-hunter, and the reputed author of the famous saying, "First be sure you're right, and then go ahead," Mr. Moore gives a lively account. Crockett's chief qualification for Congress, so people said, was his immense physical strength.

"While his competitor," wrote a Philadelphia newspaper, "was telling the people of his great merits, Davy was giving practical evidence of his by grubbing up a stump which two ordinary men would have abandoned in despair. . . . While on his way to Washington, Crockett assured his companions that he could wade the Mississippi with a steamboat on his back, whip his weight in wild cats, and ride a streak of lightning bare-back. Davy is the man who proposed to whip all the animals in the menagerie, consisting of a lion, a parcel of monkeys, and a zebra. On a certain occasion he said he intended to speak in the House of Representatives, for he saw no occasion for being diffident, as he could lick any man in it."

Crockett could, if necessary, administer a dignified rebuke.

"One day Crockett was sitting in the office of the old 'Indian Queen' hotel in Washington, in company with a number of other Congress-men. A member from Massachusetts was standing in the doorway looking out at the street. Turning suddenly, he called out, 'Oh, Crockett! here come some of your constituents.' Crockett rose, walked to the door, and saw before him a drove of mules going down the street. 'Where are they going?' asked the member from the Bay State. 'They are going to Massachusetts to teach school,' replied Crockett, without changing the expression of his face, and then quietly took his seat again."

Trifles sometimes discompose us more than serious matters; and, when we find not only Mr. Moore, but Dr. Andrews, solemnly expounding the word Mississippi as "Father of Waters," we are tempted to relapse, like President Jackson, into unguarded habits of expression. This outworn piece of literary gag might surely be dropped. At one time it used to appear as "Bearded Father of Waters"; and this we take to be the form in which it left the

pen of the imaginative philologist who invented it. Mississippi simply means "Big-water."

E. J. PAYNE.

John Lyly's Endymion. Edited by George P. Baker, of Harvard University. (New York: Henry Holt & Co.)

AMERICAN scholarship has not hitherto done much for the elucidation of Elizabethan literature. There are exceptions — the Shakspere commentaries of Prof. Hudson and the valuable compilations of Mr. Furness and Mr. Rolfe will occur to everyone; yet it remains true that the majority of the books on Shakspere and kindred subjects that issue in such shoals from the presses of New York and Philadelphia are made up in about equal halves of piracy and of paradox.

It is refreshing, therefore, to come upon such a piece of sterling work as Mr. Baker's Harvard edition of *Endymion*. So to describe the book, indeed, gives an inadequate idea of its scope; for while 109 pages are devoted to the text and its brief accompanying footnotes, the introduction, of no less than 196, contains a biographical and critical discussion, which covers the whole course of the dramatist's career. And in this Mr. Baker, who has had, of course, the advantage of the labours of Fleay, Steinhäuser, and others, gives us what is on the whole the most complete and satisfactory account of Lyly that has yet appeared. No doubt much remains for further investigation, and, as must needs be the case where the evidence is so scanty, much is at best only conjectural. Yet it may fairly be said that Mr. Baker's conjectures are moderate, and that his conclusions are consistent and often probable. On one important point he seems to me to have gone astray; but the discussion of this will be better deferred until I have given a brief outline of his main narrative. It runs as follows.

Lyly was born, as Steinhäuser has shown, towards the end of 1553. He came of an honourable family in the Weald of Kent. He appears to have gone to Oxford about 1569, but to have been at once rusticated for two or three years. On October 8, 1571 — it was actually October 10 — he was matriculated as a member of Magdalen College, where he took his B.A. and M.A. in due course. On May 16, 1574, he wrote a Latin letter to Lord Burleigh, requesting his good offices to procure him a fellowship. This, however, he never obtained. He seems, however, to have lived either at Oxford or at Cambridge, where he was incorporated M.A. in 1579, for some years; for his *Anatomie of Wit*, licensed in December 1578, savours rather of the university than of the court. The success of the *Anatomie of Wit* led Lyly to write a sequel, *Euphues and his England*, which was licensed on July 24, 1579, but was not actually published until the spring or summer of 1580. This delay was probably due to the fact that Lyly was known at court as a follower of Leicester, and that he shared in the disgrace under which that nobleman and all his friends lay for some time after the discovery of his secret marriage to the Countess of Essex. But by

the time that *Euphues and his England* was published, Lyly had already begun his career as a dramatist. And his first work, though modern editors have misplaced it, was *Endymion*. This is, indeed, as Mr. Helpin long ago surmised, an allegory of Leicester's recent relations with the Queen. Cynthia is, of course, Elizabeth; Endymion is Leicester; Tellus, not as Mr. Helpin thought, Floscula, is Lady Essex; and Eumenides is the Earl of Sussex. *Endymion's* sleep on the lunary bank figures Leicester's confinement at Greenwich; and the awakening kiss, which Eumenides persuades Cynthia to bestow upon him, stands for the return of favour which the good offices of Lord Sussex brought about for a time. The play was probably produced at court in Leicester's interests, in the autumn of 1579, and was connected with the partial reconciliation, afterwards again broken through, which took place between the Queen and her favourite at that period. It may have been one of the devices which, as the Revels Accounts show, were prepared to welcome the Duke of Anjou in September or October. *Endymion* launched Lyly on the seas of play-writing. The Queen took notice of him and advised him to "aim his courses at the Revels." He became vice-master of the choir-boys of St. Paul's, and began to write regularly for that company. In the course of the next two or three years he produced *Alexander and Campaspe*, *Sapho and Phao*, *Galathea*, and *Love's Metamorphosis*. In 1582, however, came a check; for it was probably in the spring of that year that the Children of Paul's were, for some reason, forbidden to act. A letter of Lyly's to Lord Burleigh, dated in July, 1582, shows that he was then personally in disgrace with that nobleman. These troubles may or may not have been due, as Mr. Fleay thinks, to an offence given to the Queen by *Sapho and Phao*. Lyly now began to print his plays, but ceased to do so in 1585. Possibly the performances by the Paul's Children were resumed in that year. In any case, they appeared at court in the Christmas of 1587, and were not again suppressed until 1591. To this second period of play-writing we may attribute the revised form of *Galathea*, *Midas*, and *Mother Bombie*. During these years Lyly appears also in other capacities than that of a dramatist. In 1589 he took part in the Martin Mar-Prelate controversy with *Pappe - with - an - Hatchet*. Through this he became embroiled with the Harveys. In 1589, also, he went into Parliament for the first time, sitting again in 1593, 1597, and 1601. But in 1591 the dissolution of his company left him once more unprosperous. Within the next three years may be placed the two undated petitions to Elizabeth, in which he complains of the scant reward of his ten years' service, and of the failure of his hopes to be made Master of the Revels. Irritated by the little response which he received, he appears to have satirised the Queen in *The Woman in the Moon*, which was perhaps acted at a private entertainment. From 1591 to 1597 he again lived by printing his plays. In the latter year the establishment of the Children of the

Chapel at the Blackfriars gave him an opportunity for a series of revivals. But the fashion in things theatrical had changed. The dainty comedies which had once delighted the court were now looked upon as "musty fopperies of antiquity," and in 1606 Lyly's chequered career was closed by death.

Thus far Mr. Baker. For the sake of brevity I have put much positively which he only puts hypothetically, and I have omitted some valuable matter as to the history of the Children's companies and the respective dates to be assigned to the plays. Nor have I dwelt upon the minor points which invite criticism. But, as I have said, there is one important question upon which I am totally at variance with him; and that is the question of the relations which he believes to have existed between Lyly and Lord Leicester. Mr. Baker invokes these relations to explain the delay in the publication of the second part of *Euphues*, and also to interpret the allegory of *Endimion*. I have three comments to make upon his theory. In the first place, there is not a whit of external evidence which in any way connects Lyly with Elizabeth's powerful favourite. This is all that Mr. Baker himself can urge:

"Leicester was Chancellor of Oxford, where Lyly had been a prominent undergraduate. In 1575 Leicester gave his famous entertainment at Kenilworth, to which all the neighbourhood flocked. Then Lyly was still at Oxford. Leicester was the patron of actors, playwrights, men of wit."

That is to say, they were at opposite poles of the same university, and they were once in adjoining counties. Surely this is evidence *pour rire*. Secondly, Lyly's letters to Lord Burleigh in 1574 and 1582, and the mention of Burleigh in the *Looking Glasse for Europe* of 1580, make it highly improbable that in those years the dramatist can have been numbered among the followers of Leicester. Mr. Baker himself suggests, though here I think he goes beyond his brief, that Lyly held some post in Burleigh's household. But no man can serve two masters, and more especially so when their interests and influence at court are so generally opposed as were those of Leicester and of Burleigh. And thirdly, I cannot bring myself to believe that there is any allusion in *Endimion* to the circumstances of Leicester's marriage. Mr. Baker represents the purpose of the play as being to persuade Elizabeth that Leicester's devotion had been hers throughout, and that "with fair Tellus [Lady Essex] have I dissembled, using her but as a cloak for mine affection." But though under other circumstances Leicester might have taken such a line with the Queen, it was not one which could afford a plausible apology for a "dissembling" which had notoriously gone so far as actual marriage. Moreover, Lyly is careful to guard himself against the supposition of any inner meaning in the play. In the prologue he says: "We hope in our times none will apply pastimes, because they are fancies; for there liveth none under the sun that know what to make of the Man in the Moon." Mr. Baker, of course, explains this as a blind; but why, on his theory,

was a blind required? A conceited allegory would not have advanced Leicester's cause. I believe that Endimion is just Endimion; and that, though certainly Cynthia stands for the Queen, she is only introduced into the Greek myth, just as, by an even grosser flattery, she was introduced into the myth of the goddesses upon Ida in Peele's *Arraignment of Paris*. There is no reason in one or the other play to interpret Paris or Endimion as disguised Elizabethans. I may add that the matter is more important than it appears; because it is only a step from supposing that Leicester is the Endimion who vibrates between Cynthia and Tellus, to supposing that he is also the "Cupid all armed" who hovers "between the cold moon and the earth" in *A Midsummer Night's Dream*.

In conclusion, although I do not accept Mr. Baker's interpretation of *Endimion*, I think that there is a good deal to be said for his arguments in favour of treating the play as an early and not as a late work of the dramatist. These arguments are independent of the supposed connexion with Leicester. They rest upon the euphuism of the style, and upon the fact that Blount, whose order for the other plays agrees with that of modern scholarship, prints *Endimion* first in his edition of 1632.

EDMUND K CHAMBERS.

The Old Missionary. By Sir William W. Hunter. (Henry Frowde.)

To an Anglo-Indian this little book is a godsend. It brings back the flavour of old days, old scenes, old memories: the stirring times of the Mutiny; the friendships of the "jungle" station; the fascinations of "shop"; the mysteries of the Secretariat; the heartburnings of a Judgeship; the full-pulsing life of the District and the Division.

Though telling only of an old missionary, and of an "altogether bachelor station," in which the one woman is a child of ten, Sir William Hunter's simple story puts us in touch with men whom we somehow feel that we have known, whom we certainly should like to know. We want to grasp the hand of chivalrous, outspoken Arthur Aycliffe, Commissioner and Companion of the Bath, now shelved as District Judge, after a righteous quarrel with the Calcutta Secretariat—the man who as a young magistrate in 1857 "had held his treasury and jail with eighty policemen and the half-dozen sporting rifles of his District staff against three successive bands of mutineers, each of whom outnumbered his little force tenfold." The handsome young Yorkshireman, the assistant magistrate, a Boden Scholar and fellow of his college, canters by us on his Arab, which is barely up to his weight. We can hear the good-humoured grumblings of the Lieutenant-Governor at his fervid District officers, each with his own scheme for improvement—admirable, but costing money. We are held as by a charm at each passing glimpse of the Old Missionary's daughter, the fair little English girl, now "half hidden in a cloister of hanging roots, explaining a picture-book to a group of brown children"; now helping deftly in the preparation of the big dictionary; now at her

lesson in geography; now, as she is whirled along in the Collector's curricles, on the look out for the various characters of her *Pilgrim's Progress*; now nursing tenderly her failing father. The good Jesuit; the devout and devoted old Mussulman servant; the young Brahman convert, who for three years has stinted himself in food, and saved the stipend of his college scholarship, to present the chapel with a bell, who has plunged the congregation into schism by insisting on the introduction of the Athanasian Creed, and who ends by sobbing out his repentance at the bedside of the dying missionary—all stand out before us. The old man himself, "tall and gaunt, with a long white beard, and large sunken eyes which had a look of settled calm," is the Trafalgar Douglas whose boyish letter had told how his ship, "the Royal Sovereign, Rear-Admiral Collingwood, was the first to break the enemy's line by passing astern a Spanish three-decker, and ahead of a Spanish eighty-four." We know him by his works—by the Edinburgh degree in surgery, as the outcome of the conviction, soon forced on him by experience, that little was to be done by mere preaching; by schools and chapels built at his own cost; by his simple, patriarchal sway over rude hill tribes, and his wise adjustment of local quarrels, or of the more serious outbreak between rival Christian flocks; by his fatherly dealings with the rebellious convert; by his noble resignation to his blindness, and his "peaceful acceptance of the fact that the finishing of his beloved work was not for him in this world." He lies in the little solitary graveyard, and being dead he yet speaketh. "The last act of the Old Missionary had been an act of forgiveness and blessing: the first influence of his memory was an influence of reconciliation and peace."

Both memory and influence should live long in Sir William Hunter's touching story. The truest missionary will love it best. There is many a man as devoted as Thomas Valpy French, who refused to take refuge in the Fort of Agra unless native Christians were allowed to do so too. We hope there is many a man like the Old Missionary, "with no strong dogmas, and only a great desire to do the best for his people." There are some who with him will say: "So long as I live, the church in which I have preached Christ's message of mercy shall not be profaned by man's dogma of damnation." It is well for the ultimate success of our missionaries that they are supported by voluntary efforts. "It was not the tradition of the service in Lower Bengal to take too vivid an interest in mission work." It is to the absence of official pressure that the tolerance of Hindu and Mussulman towards our missions is really due. A man of the Old Missionary type is respected throughout the length and breadth of British India. Mission schools are valued; the "Padre Sahib" is often loved. But we fear that Trafalgar Douglas was right in maintaining that Christianity can only grow up among native converts in the second generation; and, like him, we cannot forget John Lawrence's parting words: "The only way that will

bring the natives to truer and more enlightened ideas is the gradual progress of education." In this progress our mission schools are taking a noble share.

The hand that penned *The Annals of Rural Bengal* has not forgotten its cunning. Sir William Hunter has the rare faculty of seeing things in place of shadows, of condensing the abstract into the concrete, and of clothing thought in circumstances. He can cover dry bones with flesh and sinews; and his characters are living men. More is to be learnt of Indian realities from *The Old Missionary* in an hour than in days of poring over Administration Reports.

H. B. HARINGTON.

"THE EXPOSITOR'S BIBLE."—*The Book of Jeremiah: Chapters XXI.—LII.* By W. H. Bennett. (Hodder & Stoughton.)

A GREAT change is passing over the exegetical literature intended for clerical reading, and the present volume is, we may hope, a token of better days to come. Prof. Bennett is a competent Biblical scholar, as his contribution to Paul Haupt's new edition of the Hebrew Old Testament sufficiently shows. But he is in touch with preachers, and has the good sense not to soar to critical heights for which preachers are as yet unprepared. He is also a man of wide general reading, which extends to the literature of fiction, and his historical illustrations are aptly chosen. Present-day politics are not altogether excluded from his range, for which the author may plead the example of Renan. For instance, on p. 243 we read :

"Much virtuous indignation is expressed at the wickedness of Irishmen in contemplating rebellion against the dominion of England: we cannot therefore be surprised that the Jews resented the successful revolt of Edom, and regarded the hostility of Mount Seir to its former masters as ingratitude and treachery."

A love of our great poets is also a pleasing characteristic of this book. In accounting for the silence of the Old Testament on the circumstances of Jeremiah's death, our author reminds us that though "love craves to watch to the last, because we would not lose (as Browning says) the last of what might happen on his 'face,' such privileges are mostly withheld from the world, lest blind innocence should see in the aged saint second childishness and mere oblivion." I hesitate, however, to admit that this reticence of the Old Testament is a fresh evidence of the "unique wisdom of inspiration," and still more to advise preachers to speak of this as "the inspired method." And, altogether, I am less impressed by the expository excellence of this volume than by that of the volume on *Chronicles* in the same series. From the point of view of Old Testament criticism, not much can be said, for the reason already stated. It is noteworthy, however, that Prof. Bennett does not hesitate to speak of certain passages as of a "secondary character"—i.e., not in their present form Jeremiah's work—a view which has hitherto been looked upon with some suspicion in England. The division into books also shows a good critical judgment.

T. K. CHEYNE.

THE POLISH POET MICKIEWICZ.

Przyzynki do Studiów nad twórczością Adama Mickiewicza. Zgromadzil, opracował i wydał Daniel Toporski. (Cracow: Anecyz.)

In these two volumes M. Daniel Toporski has collected some essays, published in various periodicals, on the position of the Polish poet Mickiewicz in the literature of his country and of Europe generally. It is much to be regretted that, in consequence of the neglect of the Polish language among the English and French, the writings of this really great poet are so little known. The Germans have not treated him with the same neglect. And certainly M. Renan delivered a most eloquent and appreciative address over the remains of the poet, when they were removed in 1890 from the cemetery of Montmartre to be reinterred in the cathedral of Cracow, which is the *Santa Croce* of the great Polish dead.

Even if we cannot follow M. Toporski in his endeavours to raise Mickiewicz to the heights of a Shakspere, in which opinion he is supported by the Danish critic Brandes, we are willing to allow that he occupies the position of the representative poet of his nation. In his writings whatsoever is Polish, and especially Lithuanian, finds an echo. He was the first great romantic poet of his country, who could tell the world of her traditions, her scenery, her customs, and her aspirations. In "Konrad Wallenrod" and "Grazyna" he poetises some pages of her history; in "Pan Tadeusz" he gives us a picture of extraordinary power of the condition of society in Poland at the time of the Napoleonic invasion of Russia in 1812. The Poles were then longing for the French Emperor, in whom they imagined they would find a liberator. But, as all the world knows, Napoleon fed them with empty promises.

The strange thing is that this cult of a self-seeking man has lasted among them till our own days. It was the dream of Mickiewicz, which led him into Towianism, the loss of his Slavonic chair at Paris, and the Latin ode on the taking of Bomarsund—which was almost as great a disaster for his literary reputation as the other delusions were for his pecuniary needs. Even the refusal of Napoleon III. to do anything for the Poles at the conclusion of the Crimean War has not opened their eyes; and M. Toporski is no exception to this rule. In his second volume he devotes many pages to the eulogy of Napoleon I., and speaks of him (ii. 194) as the great defence of civilisation. He is clearly of the same opinion as the man in the Biglow Papers:

"Civilisation does get forward
Somehow upon a powder-cart."

Again (ii. 37) we are told that Napoleon, as "the man of action, is the greatest poet of France," and that in him the Aryan spirit established the rights of humanity. He is contrasted with Peter the Great, who is looked upon as the genius of material civilisation, and is compared to Attila, Jengis Khan, and other tyrants, who cut but a poor figure in history. But to the English reader the methods adopted by Napoleon to bring about civilisation seem

very material indeed, and the rights of man were certainly not first preached by him. England had taught them in the seventeenth, and America in the eighteenth, century.

We will remark, on quitting these polemical subjects, that there was certainly something more in Peter the Great than in the sanguinary tyrants with whom M. Toporski couples him. In his enthusiasm for the poet of his country we follow him with pleasure. Some of the chapters in the first volume are devoted to the criticism of special poems. Thus, we are very pleased with the remarks on "The Sailor" (*Zeglarz*), a striking piece, in which the vague, unsatisfied impulses of life are described with extraordinary power. The poet pictures himself as alone upon the ocean; he cannot advance, he cannot retreat, nor dare he abandon the guidance of his frail vessel! It is now all tempest, but it was calm and hopeful when he set out. The immortal "Ode to Youth," of course, comes in for its proper share of praise. "Without heart, without soul, we are but a people of skeletons. Youth! lend me thy wings!"

M. Toporski devotes some passages to a criticism of "Farys," that fiery poem in which the author represents himself as hurried on through the desert, passing on his way the whitened bones of those who have perished before him. It is a fine Oriental study, with a subtle inner meaning. The idea seems to have been taken from the extraordinary career of the Polish nobleman, Henry Rzewuski, who became an Arab emir. All the sonnets of Mickiewicz are beautiful, but especially those on localities in the Crimea, which he composed when visiting that romantic part of Europe just before he finally left Russia. Of the "Pan Tadeusz" of Mickiewicz, confessedly his finest work, M. Toporski says in one place that it is the greatest epic of the century. This is, perhaps, exaggerated praise, although we must remember that it is not easy to point to any great epics of quite modern times. Pan Tadeusz is, in our opinion, rather a charming idyllic poem. It is a delightful picture of Lithuanian life, told in the most harmonious verse. The object of the author, who cast his longing eyes ever back upon his beloved country, was to glorify Lithuania as he had glorified it in his "Konrad Wallenrod" and "Grazyna." Here are to be found some of the most wonderful forest and cloud-pictures. Lithuania is the land of forests; and in the ancient worship of the country trees were held sacred, as they are said to have been by the Druids among ourselves. Every kind of forest tree is described by Mickiewicz with the minutest accuracy. He has all the vigour of a Wordsworth or a Shelley. He reminds us especially of the latter. And then the splendid cloud-pictures, parallels to which are only to be found in Shelley, or in the beautiful lines in which the broken Anthony addresses his page Eros in Shakspere's great tragedy! This idyllic poem, as we prefer to consider it, contains a charming love-story. All goes at the end

"Merry as a marriage-bell";
and the news comes of the arrival of the

great conqueror, at whose feet of clay the Poles have so often prostrated themselves.

We have no space to go through more of the writings of Mickiewicz, but we are grateful to M. Toporski for having reminded us of them in these two pleasant volumes. We cannot even find space to speak of "The Dziady," so steeped in Slavonic tradition. The last chapter is devoted to a consideration of the need of a statue to Mickiewicz at Cracow. Here, certainly, a fit place could be found for doing honour to the great national poet. What the Poles think of him was amply proved by the crowds who flocked to his second funeral. Many people for want of lodgings had to pass the night in the street. Especially pathetic to see was the crowd of peasants, who flocked from all parts of Russia and Prussia.

Some interesting episodes are alluded to in these volumes; and not the least striking is the meeting between Goethe and Mickiewicz at Weimar. Goethe was ignorant of any Slavonic language, but, as a man of the widest sympathies, was curious to know what had been done in literature by the Slavonic peoples. Some of our readers may perhaps remember his interview with the Bohemian poet, Kollar, which the latter has described in his diary. When the collection of Serbian songs by Vuk Stephanovich made its appearance, it attracted the attention of Goethe, who made a poetical version of one of the ballads: namely, that entitled "The Wife of Hassan Aga."

We wish that the Polish language were more studied among us, so that M. Toporski's interesting volumes might find many readers.

W. R. MORFILL.

Natural History Lore and Legend. By F. Edward Hulme. (Quaritch.)

For those of us who regard the making of a book as a work of art, if not the most characteristic work of art of our time, it is a little disheartening to come across such volumes as the one before us. Had they ideas to express, there are at least twenty thousand people in England capable of writing good prose—a body of literary artists never before existing in one time and place—and yet we find people who will write, and others who will publish, a book which has neither definite aim nor style, which seems rather to have been blown together than thought out and composed.

Not that examination of the Natural History legends of our forefathers is useless: on the contrary, it is because we are convinced of the importance of such an investigation that we are led to condemn a work which we might otherwise commend as admirably suited for presentation to the libraries of Young Men's Mutual Improvement Associations. The study of these legends may be undertaken with a wish to trace out the way in which real facts became distorted into fantastic dreams, and the work so produced would form a valuable section of the "History of Human Error" which will one day be got together. Only such a study demands a wide reading of literature by no

means accessible, and a complete knowledge of the facts of zoology. Or, the study may be taken up solely in its literary aspect, without tracing the actual substratum of fact which lies below the stories of such compilations as the Bestiary, for example. Or, some attempt might be made to lay before the public the state of popular belief and knowledge at some definite period—that of Albertus Magnus, and Vincent de Beauvais, for example. Any of these studies would have been valuable if well done, and at least tolerable if honestly attempted; but a writer on such a subject, who comes before the public with the feeble twaddle of a curate summing up a debate at a local discussion class, is unbearable, and the fact must be kindly but firmly stated. One opens the book with interest; one reads and nods, and nods and reads, till further study becomes pain. Could any one imagine that an author of some experience, who is dealing with the subject of were-wolves, would write in this style:

"Olaus Magnus, in the early part of the sixteenth century, tells us a story of a nobleman and his retinue who lost their way in journeying through a wild forest, and presently found themselves hopelessly foodless and shelterless. In the urgency of their need one of his servants disclosed to him, in confidence, that he had the power of turning himself at will into a wolf, and doubted not but that if his master would kindly excuse him awhile he would be able to find the party some provision. Permission being given, the man disappeared into the forest under semblance of a wolf, and very quickly returned with a lamb in his mouth, and then, having fulfilled his mission, resumed his human shape. The forest would provide unlimited fuel, while their knives would supply the cutlery. Some member of the party, it is to be hoped, had a tinder-box, or the repast after all would have to consist of cold raw lamb. As hunger is proverbially said to be the best sauce, the absence of mint would be of little moment at this vulpine banquet."

There is a fundamental difference between the attitude of the modern and the medieval mind towards a story lying outside the range of experience. To all such stories our mind is intolerant, theirs tolerant. But the seventeenth century writers, to whom Mr. Hulme has gone for the greater part of his material, were in neither of these classes: they were simply credulous, and, as a result, the whole tone of the book is unsatisfactory. It would be interesting, if this were the time and place, to examine the exact belief of a merchant in the Middle Age in such a story, for example, as that cinnamon is shot from the nest of the phoenix with leaden arrows. It gave colour to the transaction, no doubt; but did it affect the price? So far as we have any means of judging, the action of the Middle Ages was, like our own, founded on known facts; but while we reject impatiently the unnecessary, they preferred to have a story for everything, to fill their picture with clear and complete detail, their acceptance of these myths involving practically as wide an incredulity as our non-acceptance. Hence the curious non-reverence which characterises the medieval treatment of the supernatural: all outside everyday experience was of the same order of ideas, and was treated in the same way, while with us the supernatural is strictly

cut off from the myth, and is accepted on the same basis as experience.

The book is well printed, and nicely bound, if it were not for the hideous decoration on the side. It is illustrated with blocks from Mandeville and Aldovrandus, and is altogether a monument of wasted energy and enthusiasm.

ROBERT STEELE.

NEW NOVELS.

- Normanstowe.* In 3 vols. (Bentley.)
The Calico Printer. By Charlotte Fennell. (Hutchinson.)
Anthony Graeme. By Edith Gray Wheelwright. (Bentley.)
Out of Due Season. By Adeline Sergeant. (Heinemann.)
The Mirror of Music. By Stanley V. Makower. (John Lane.)
A Daughter of the Marionis. By E. Phillips Oppenheim. (Ward & Downey.)
Private Tinker, and Other Stories. By John Strange Winter. (White.)
A White Umbrella, and Other Stories. By the Author of "Soul Shapes." (Fisher Unwin.)
The Tender Mercies of the Good. By Christabel R. Coleridge. (Ibsbister.)
A Matter of Skill, and Other Stories. By Beatrice Whitby. (Hurst & Blackett.)
Molly Darling, and Other Stories. By Mrs. Hungerford. (Fisher Unwin.)

THE anonymous author of *Normanstowe* has no need to be ashamed of his work, though the first and second volumes drag somewhat heavily. But there is strong evidence of a capacity to read and interpret character, and those who do not object to a novel with a purpose will be charmed with the story before us. It deals with the philanthropic efforts of a music-hall manager to purge his performances, and also to elevate the performers of both sexes under his charge. Many a sidelight is thrown upon modes of life which will be new to most readers, and a strong sympathy will be felt for the manager and for his assistant, Ella Lyell. Miss Lyell has musical genius, but she curbs her ambition in order to help on the good work of the manager, and to assist in raising her less fortunate sisters in the scale of humanity. Like James Bates, the manager, she is of a superior nature; and we are not astonished either at the influence which she wields over all with whom she comes into contact, or at the revelation ultimately made that the taciturn, but distinguished-looking, manager is none other than the son of a duke in disguise. There is much food for thought in these volumes, and the reader will find them quite a change from the morbid psychological novels which are just now so much in vogue.

There is cleverness in *The Calico Printer*, by a writer whose name is new to us. The grasp of character is better than the power of telling a story; but the latter will, doubtless, come in due course. Leonora Challis, with whose history the present

volume is concerned, was a Cornish girl of good connexions on the father's side, and of vulgar ones on the mother's. Leonora took after her father—she was bright, original, divinely tall, and a perfect lady. She was sent into the North on a visit to her manufacturing relatives, the Barnsdales, as her mother thought they might provide a husband or a fortune for her. Her cousins, Ann Edith and Thomas Henry Barnsdale, were contemptible and *outré* in the extreme, chafing almost the very life out of her. But Barnsdale Senior had a partner named Mountnorris, "the calico printer," who was a very superior kind of fellow, and to whom some mystery attached. He proved to be an aristocrat, who was "lying low" after an unfortunate history, and who spent his life in philanthropy towards the factory workers. Like Leonora, he was passionately fond of music. They fell in love with each other, and, after a good many difficulties, were married. There is distinct promise in this story.

We have a study of an ill-assorted marriage in *Anthony Graeme*, and it is written with considerable literary skill. Professor Graeme is a scientific Dryasdust, who suddenly determines to place at the head of his household a bright and winsome creature named Rachel Forrester. He talks moral philosophy to his young wife; and she, believing him to be great, tries to take an interest in the profound questions with which he grapples. It is sad and touching to see how her efforts fail, for the want of a little love on his part. She hungers for it; but they drift apart, and at last his coldness and neglect compel her to leave him. Then he discovers the mistake he has made. Philosophy succumbs to emotion, and intellectual inquiry to affection. He goes out to seek the treasure which he has lost, and there is a happy home-coming. But it is too late. Rachel has contracted a fatal illness through rescuing a drowning child. She dies, and is soon followed by her broken-hearted husband, the depths of whose nature have been stirred as they never were stirred before. The double tragedy at the close of the volume is described in a few words: but they are fitting words, and the scene is one to linger in the memory.

Miss Sergeant describes her volume *Out of Due Season* as a "mezzotint." It is a tale of North Country life in the little town of Casterby, and relates the loves and trials of Gideon Blake and his errant wife Emmy. Gideon is a manly carpenter of the Adam Bede type, while Emmy is not unlike Hetty Sorrel in her feminine weaknesses. She is easily led away by a plausible captain, with whom she elopes to London. Of course the gallant officer deserts her after a time, and she falls into the lowest depths of degradation. She is eventually recovered by her husband; and the story of his magnanimity, of their temporary reunion, and of their tragical death together during a storm, is told with much strength and pathos. As a study of character the work is admirable.

The average reader will be puzzled by Mr. Makower's *Mirror of Music*, which is a human study in musical spasms. Instead of passages of narrative, now and then the

pages are broken up by bars of melody from Chopin or Beethoven. There is one such on p. 65, concerning which the author asks: "Does not this fragment seem to form a comment on the scene—blue and white sky, and the sun struggling through a shower, while the people creep in and out of doorways?" Well, a musician of vivid imagination may discover all this in a few bars from an Allegretto movement; but the ordinary reader will be more likely to return the volume to Mudie with the despairing remark that he is "not in it." There is a diary written by a famous singer which proves her to be either a great idiot or a great genius—we dare not take upon ourselves to decide which. With the same diffidence we hazard the suggestion that in writing this book the author's aim has been to show that there is an intimate connexion between certain musical sounds and passages and the varying moods in man and nature.

A Daughter of the Marionis will keep the reader's attention alive, for it is a story of love, passion, and revenge. An Italian count prepares poison for a woman who has rejected him in favour of an English nobleman. For twenty years he has kept his hate up to boiling point. Happily his design is not realised. The circumstances which intervene, and which give a wholly unexpected turn to affairs, must be traced by the reader himself. Mr. Oppenheim will do well if in future he is less feverish in style, more accurate in minor details, and more careful in the elaboration and completion of his plot.

The collection of brief love stories by John Strange Winter is a very attractive one. They are all naturally told, and "Private Tinker" and "Fred's Annie" are really touching. We like these sketches much better than some of the author's more ambitious efforts: there is a genuine touch of human nature about them.

Judging from the latest volume in the "Pseudonym Library," *A White Umbrella*, the series has somewhat degenerated from the literary point of view since the issue of the first few volumes. The sketch of the impressionist artist and the young widow, which forms the groundwork of the first story, is neither better nor worse than the average short stories of the day. There is a little more originality, and some fancy, in "A Ballet in the Skies"; and the same perhaps may be said of "The Players," which is based on a kind of Napoleonic game of playing with men as with pieces. The idea is amusingly worked out. But this little volume, as a whole, lacks distinction to lift it out of the general run of ephemeral literature.

If there is a sameness about Miss Coleridge's books, it is a sameness that is refreshing and agreeable. It is no light distinction to have written a series of works to which, on the one hand, no objection can be taken, while, on the other hand, all reveal ability considerably beyond the average. *The Tender Mercies of the Good* is an excellent story, and quite up to the level of its predecessors. It is calculated to teach a wholesome lesson to the "unco guid," who

are also too frequently the unco severe. Austin Fairford had a hard time of it, especially with his more professedly religious relatives, because of a slip made in his youth. Fortunately he found one or two who were firm believers in his capacity for good, and one of these was the delightful Daffodil Villiers, the heroine of the novel. She was a girl of decided yet beautiful character, and was graced by many personal attractions, so that we are glad when, partly owing to her exertions, Austin's character is cleared, and the lovers are happily united.

Miss Whitby essays a lighter vein than usual in her collection of stories, entitled *A Matter of Skill*. But she writes with the same excellence and freedom, and all these miniature love stories will be cordially welcomed. Lovely woman appears in these pages in a variety of moods, humorous and pathetic, and occasionally she seems not a little "uncertain, coy, and hard to please." The title story, showing how a stately girl is captured, after a good deal of trouble, by a short and commonplace young man, is very amusing; and there are other sketches in which it is interesting to follow the wiles of Mother Eve ere she has come to years of discretion.

Mrs. Hungerford's short stories are also delightful in their way, though they are even briefer and slighter than Miss Whitby's. It is impossible not to be entertained by such amusing sketches as "Molly Darling," "Good Dog, then," and "A False Conclusion."

G. BARNETT SMITH.

SOME HISTORICAL BOOKS.

Memoirs of Madame de la Marquise de Montespan. In 2 vols. (Nichols.) The age of Louis Quatorze was notable, among many things, for the number of charming memoirs that were produced at that time. It is with pleasant anticipations, therefore, that one turns to the two handsome volumes just published by H. S. Nichols of an English translation of Mme. de Montespan's memoirs. Famous for her beauty and her wit, the Marquise moreover held for twelve years an exalted position as chief favourite of the king himself—a position which should have given her every opportunity of seeing what was of interest and note in the most artificial court of Europe. Unfortunately, however, Mme. de Montespan, though the mistress, was never the confidante of the king, so that she is able to throw no new light upon his sometimes inexplicable policy. The pages of these two large volumes are mainly filled with ephemeral gossip, of a kind to which only the pen of a Sir Horace Walpole can give permanent interest. But Mme. de Montespan was by no means a *bon raconteur*; neither the caustic wit of St. Simon nor the unstudied grace of Mme. de Sevigné are hers. Her wit is not apparent in her writing, and she rarely varies a cold, level, and uninteresting style. There are of course many accounts of the celebrities of her time, but her portraits of them are irritatingly incomplete and biased. Thus, in her account of Cardinal Mazarin, she mentions that he was sentenced to be hanged, but does not describe how he twice went into exile during the Fronde, or how he finally triumphed over the rebels. Again, she tells us how the Cardinal accumulated vast wealth by

very questionable means, but no mention is made of his successful foreign policy. The same fault of incompleteness marks all her other sketches: notably the one of Colbert, whom one would never dream, from the account given of him in these Memoirs, to have been the greatest financier of his day. As might be expected, Louis is painted for us in roseate colours enough, though even his mistress cannot hide the fact that he was little better than a pedantic profligate. His successes in war are much insisted on, and the ignorant would gather from these pages that Louis was a great soldier. Of course, this is ludicrously untrue. The king was surrounded by brave and brilliant generals, but he himself was little of a soldier and something of a coward. He never engaged in a battle, and only arrived at one of his favourite sieges when the town had been practically taken by the skill of others. In describing the women of the Court, Mme. de Montespan is more successful, though no less biased and ill-natured. Her description of Mme. de Montpensier and her unfortunate attachment for Lauzun is amusing, while her account of Louise de la Vallière is, in spite of one or two touches, almost sympathetic. If the Memoirs had been well or wittily written, one could well have excused them more faults of incompleteness and prejudice than they possess. They form, however, but dull and vague reading; to the student of that age they bring nothing new; to those ignorant of history they will appear badly put together, somewhat confusing, and generally uninteresting.

A RECENT volume of the *Gentleman's Magazine Library* (Elliot Stock) deals with the topography of the four counties, Hampshire, Herefordshire, Hertfordshire, and Huntingdonshire. To each of them is prefixed a brief general description, giving the main events in its history, a list of its most illustrious natives, and some special points of interest connected with its chief towns and parishes. Some of our leading antiquaries are among the writers on Hampshire. Mr. Baigent contributes a paper on its clergy in the fifteenth century; an excursion to Southampton, Portsmouth, and Romsey in 1828 bears the initials of Mr. Carlos; and Mr. William Hamper describes the church and monuments at New Alresford. Some very interesting notes on Herefordshire are penned by local students, such as Sir Samuel Meyrick and Mr. James Wathen. The chief articles under Hertfordshire relate to Cheshunt and Theobald's Park, and their value is enhanced by the fact that they are written by Mr. John Gough Nichols. The buildings at St. Albans naturally attracted the attention of more than one antiquary of repute; but the best paper on its past history is signed by the well-known ecclesiastical student, Mr. Mackenzie Walcott. Church-lore and family history are elucidated on every page. No one who feels any pleasure in ancient epitaphs or their literature can afford to neglect these volumes. One of the articles gives a list of the portraits at the old home of the Coningsby family in Herefordshire, and a companion article performs a like service for the Montagus, the lords of Hinchingbroke in Huntingdonshire. A suggestion is thereupon made in the brief preface that our archaeological societies should collect under one alphabet a complete record of the family portraits in each county. It is curious, as showing the defects of these volumes, that no mention is made under Herefordshire of John Abel, its famous architect, or of the picturesque market-houses in wood which he built for his county. The distinguished lawyer who is said to have entertained James I. with a morrice dance, performed by ten persons whose united ages exceeded 1,000 years, was Serjeant Hoskyns,

not Serjeant Hopkyns, as stated on p. 163, nor Sir John Hoskins, as given on p. 171.

THE last volume of the *Gentleman's Magazine Library* (Elliot Stock) is devoted to Kent and Lancashire; and, through its proximity to London, five times more space is given to the "home" county, as it is sometimes called, than is granted to Lancashire. Kent in historical interest stands out conspicuously among English counties. It was on its coast that Caesar landed, but strangely enough no account of Richborough is included in these reprints. Canterbury is connected with St. Augustine, and a very interesting description of St. Augustine's Abbey is here constructed from its remains and from the ancient chronicles by Mr. Mackenzie Walcott. The wealth of the yeoman of Kent under the Tudor Queen was a subject of national boasting, and many particulars of the leading inhabitants among all classes in the county are incorporated in these pages. The churches of Kent are possessed of special charm, and the chief ecclesiastical buildings from London to Dover are adequately described by the principal antiquaries. Their names or initials include such well-known experts in literary and antiquarian history as Egerton Brydges, Carlos, Samuel Denne, A. J. Kempe, John Gough Nichols, Roach Smith, and Charles Spence. One of the most valuable chapters in the volume contains an account of the parish goods at St. Dunstan's, Canterbury, at the end of the fifteenth century. A very full account of Darent Church is supplied by Carlos. Some particulars are given by Zachary Cozens of the large collection of human bones preserved in the crypt of Hythe Church, but Mr. Gomme in his preface speaks with some doubt as to their preservation at the present date. It will please him to know that they were some years ago arranged by the late Mr. Robert J. Biron, Q.C., and that they are well-cared for. In Lancashire, the city of Liverpool and the surrounding parishes occupy the chief space, its rival of Manchester being without any chronicle of its greatness. One of the local antiquaries gives us, in his description of the parish of Colton, some curious information as to the agricultural and mining operations in the county palatine in 1803. The volume is edited by Mr. F. A. Milne, in a manner worthy of the high reputation attaching to its predecessors.

NOTES AND NEWS.

A LIFE of Prof. Huxley is being prepared by his son, Mr. Leonard Huxley, who will be greatly obliged if those who possess letters or other documents of interest will forward them to him at Charterhouse, Godalming. They will be carefully returned when copied.

MR. JOHN MURRAY announces a biography of Harvey Goodwin, late Bishop of Carlisle, written by the Rev. H. D. Rawnsley, vicar of Crosthwaite, Cumberland. The volume will be illustrated with portraits and other engravings.

MESSRS. A. D. INNES & CO. are the English publishers of the late James Russell Lowell's *Last Poems*, which will be issued very shortly.

MR. CLIFFORD HARRISON will at an early date publish with the same firm a volume of poems, of which the title has not yet been decided upon.

MR. W. E. HENLEY and Mr. T. F. Henderson, editors of *The Centenary Burns*, shortly to be published by Messrs. Jack, of Edinburgh, have, in the course of their researches, discovered some collections of Burns MSS. not open to earlier editors. Access to these has already led to the finding of some new poems and of

many new readings; and by means of them some long-disputed points are settled, and many new facts of unquestionable interest will be presented for the first time. The editors are therefore encouraged to appeal still further to owners of such collections, and to those with information as to their whereabouts, to communicate with them with a view to examination and collation.

MESSRS. TYLSTON & EDWARDS, in conjunction with Mr. A. P. Marsden, will publish in November an edition of Shakspere's Sonnets, limited to 500 copies, and printed by hand at the press of the Birmingham Guild of Handicraft. It will be decorated with a number of borders and initial letters, designed by Mr. Ernest G. Treglown, and engraved on wood by Mr. Charles Carr.

MR. G. E. EYRE-TODD's *Scotland, Picturesque and Traditional*, profusely illustrated, will be published within the next few days by Messrs. Cassell & Co.

MESSRS. HUTCHINSON & CO. will publish early next month a fanciful story under the title of *The Wallypug of Why*, by Mr. G. E. Farrow, with illustrations by Mr. Harry Furniss, who has been assisted by his daughter, Miss Dorothy Furniss. Humorous poems and nonsense verses form an important feature of the book, which has been primarily written for children.

MR. ELLIOT STOCK announces for immediate publication *The Devotion of Bishop Andrews* (Graece et Latine), edited and arranged by Mr. Henry Veale, with a preface by Archdeacon Sinclair. The same firm will publish very shortly *Four Foundation Truths*, by Canon Girdlestone and the Revs. Walter Abbott, A. E. Barnes-Lawrence and E. A. Hardwicke-Wilmot.

A NEW book of adventure, entitled *With Claymore and Bayonet*; or, *The Ross-shire Buffs*, by Col. Percy Groves, is announced by Messrs. Cassell & Co. to be ready in a few days.

MR. JOHN MACQUEEN will begin business as a publisher this week, at Hastings House, Norfolk-street, Strand, with a volume of Mr. Henry Russell's Recollections, entitled *Cheer! Boys, Cheer!* This will be followed by Lord Stanley's translation of Lamennais' *Essay on Religious Indifference*; Mr. Clement Scott's *From "The Bells" to "King Arthur"*; Mr. Albert Chevalier's Reminiscences; and *The Drama Birthday Book*, compiled from the works of the dramatists of the day.

MESSRS. HUTCHINSON & CO. will issue immediately *The Doomswoman*, a story of old California, by Miss Gertrude Atherton.

A CHEAP edition of Cassell's New Biographical Dictionary will be published before the end of the present month.

The German title of Mr. Eric Mackay's *Love Letters of a Violinist*, newly translated by Fraulein Friederike Dobbert, of Elbing, will be "Liebesbriefe eines Geigers," and not "Liebesbuch," as first announced. It will be published in Berlin, early in December, by Messrs. Hendel.

IN order to enable the Berlin Academy of Sciences to issue a complete edition of Kant's works, the Government of Russia has consented to place at its disposal for a time the philosopher's MSS. belonging to the University of Dorpat.

THE first meeting of the English Goethe Society will be held next Wednesday in the galleries of the Royal Society of British Artists, Suffolk-street, when Mr. Hermann Meyer will read a paper on "The Influence of Ibsen on German Literature," to be followed by a discussion in English or German.

THE new session of the Irish Literary Society will begin with a meeting on Saturday next, in the rooms of the Society of Arts, Adelphi, when Mr. T. W. Rolleston will deliver an inaugural lecture on "Cromwell in Ireland." Among the future arrangements we may mention: "Dean Swift," by the Rev. Dr. William Barry; "Barry, the Irish Artist," by Count Plunkett; "The Napiers," by Mr. R. Barry O'Brien; and "Old Irish Music," by Miss Annie Patterson, Mus. Doc.

THE free Sunday lectures of the London Ethical Society, at Essex Hall, Strand, were inaugurated last Sunday with an address by Mr. Leslie Stephen, on "Forgotten Benefactors." The list of lecturers includes Prof. William Wallace, Mr. Arthur Sidgwick, Mr. Bernard Bosanquet, the Rev. P. H. Wicksteed, and Mrs. Bryant.

THE following seven gentlemen have been appointed trustees of the Carlyle House Memorial Trust: the Marquis of Ripon, the Hon. T. F. Bayard, Dr. Richard Garnett, the Rev. Gerald Blount, Mr. A. Carlyle, Mr. G. Lumsden, and Mr. C. S. Pemberton. All liabilities up to the present time have been met; but further donations are invited, for the acquisition of personal memorials of Carlyle and his wife, and also to form the nucleus of a small maintenance fund. It is proposed to arrange a ceremony in celebration of the centenary of Carlyle's birth on December 4.

THE FORTHCOMING MAGAZINES.

MR. GLADSTONE contributes to the forthcoming number of the *Nineteenth Century* an article on "Bishop Butler and his Critics"; Mr. Herbert Spencer a criticism of "Lord Salisbury on Evolution"; and Mr. Swinburne a poem on "Trafalgar Day."

Blackwood's Magazine for November will contain an article by Mr. Alfred Austin, on "Ireland Revisited"; and a complete story, by the anonymous author of "Mona Maclean, Medical Student," to be entitled "After Many Days."

THE first number of *Pearson's Magazine*, to appear in December, will contain, among other things, the first of a series of drawing-room comedies written by Sir Walter Besant and Mr. W. H. Pollock. Regarding these, Sir Walter Besant writes:

"I should like to put you in possession of the facts concerning this little collection of plays. Some fifteen years ago there was a very good amateur dramatic company which used to play every year in the drawing-room of Lady Monkswell at Chelsea. The company consisted chiefly of Mr. John Collier and his wife and Mr. and Mrs. Walter Pollock, all very good actors. The pieces performed were some of them original. Mr. Walter Pollock and I wrote together several pieces for this company, of which the greater part were unacted, owing to the death of Lady Monkswell and the breaking up of the theatricals."

MESSRS. TYLSTON & EDWARDS and Mr. A. P. Marsden will henceforth be the publishers (to subscribers only) of the *Quest*, an illustrated quarterly, which is printed by hand at the press of the Birmingham Guild of Handicraft. The November number, beginning a new series, will contain an article by Mr. William Morris on some buildings in the Kelmscott district, with illustrations from designs by Mr. Louis Davis, Mr. Charles M. Gere, and Mr. Edmund H. New.

THE proprietors of the *Forum* announce that arrangements have been completed with Messrs. G. P. Putnam's Sons, of Bedford-street, to publish the English edition, and that this arrangement will come into operation on November 1.

MR. DAVID WILLIAMSON, for some years connected with the *Illustrated London News*, has been appointed editor of the *Windsor Magazine*, published by Messrs. Ward, Lock, & Bowden.

AT the beginning of November, the *Presbyterian* will be enlarged, and a number of new features introduced, with a view to making it a popular church and family newspaper. It will also represent Scottish as well as English Presbyterianism. The editorship has been undertaken by Mr. Jesse Quail, formerly editor of the *Northern Daily Telegraph*.

UNIVERSITY JOTTINGS.

MR. W. J. COURTHOPE has now been formally nominated for the professorship of poetry at Oxford, his proposers being the Warden of New (his own college), and the Presidents of Corpus, Trinity, and Magdalen. Meanwhile, Prof. F. T. Palgrave has announced a course of three lectures, to be delivered in his last week of office, on "Landscape in English Poetry, from Chaucer to the Nineteenth Century."

PROF. J. ARMITAGE ROBINSON has been appointed to the office of Lady Margaret's Preacher at Cambridge.

SIR THOMAS FRANCIS WADE, late professor of Chinese at Cambridge, has bequeathed to the University Library all his books which in any way relate to China, Korea, Japan, the Malay Peninsular, or any Asiatic country.

CANON SANDAY, the new Lady Margaret professor of divinity at Oxford, is delivering this term an inaugural course of five lectures on "The Trinitarian Base of the Apostles' Creed."

PROF. E. B. TYLOR—whose status at Oxford was recently raised from that of reader to professor—is lecturing at Oxford this term on "The Relation of Savage Life to the Higher Forms of Civilisation."

PROF. LEGGE will deliver a public lecture at Oxford on Monday next upon "Chinese Poetry."

UNDER the auspices of the teachers' training syndicate, a course of twelve lectures on "The Theory of Education" will be delivered at Cambridge this term by Mr. W. E. Johnson, of King's.

AT Exeter College, Oxford, where an ordinary fellowship is vacant, applications are invited from persons distinguished in literature or science, who will undertake to perform some definite literary or scientific work to the satisfaction of the college. If we remember aright, a fellowship was awarded about a year ago by Lincoln on the same conditions.

THE council of the senate at Cambridge recommend that the University of Allahabad be affiliated, on the same terms as the University of Calcutta.

AT the first meeting this term of the Cambridge Philological Society, to be held on Thursday of this week, Prof. Skeat was to read papers on "The Origin of the Name of the Letter Y" and on "The Spelling of the Verb to build"; and Mr. Adam was to discuss two passages in the *Republic* of Plato.

AT a meeting held in Edinburgh last Tuesday, with the Lord Justice-General in the chair, a committee was formed for the promotion of a testimonial to Prof. David Masson, on his retirement from the chair of English literature, which he has held for thirty years.

LORD RENDEL has been elected president of University College, Aberystwyth, in the room of the late Lord Aberdare.

AT the annual meeting of the court of governors of Liverpool University College, held on Saturday of last week, it was stated that the average number of students had risen from 286 to 312 in arts and science, and from 126 to 137 in medicine; while seven students had taken university courses for the law degree. The total income for the past year was just £19,000, of which £6826 was derived from investments, £1697 from the sustentation fund, £1600 from the grant for technical education, and £1533 from the parliamentary grant.

A MEETING will be held in Edinburgh University next week to discuss a scheme for the formation of a Franco-Scottish Society. The objects of the proposed society are twofold: (1) to promote historical inquiry into the past relations between France and Scotland, and the social and intellectual influence they have exercised on each other; and (2) to facilitate the attendance of students of either country at the universities of the other.

THE Lord Chief Justice of England, Lord Russell of Killowen, will deliver an address in the hall of Lincoln's Inn, on Monday next, at 4.30 p.m., to inaugurate the opening to the public of the law lectures and classes organised by the Council of Legal Education.

ORIGINAL VERSE.

ULYSSES STRINGING THE BOW.

(*A Suggestion for Statuary.*)

SINCE he hath kissed the soil and drunk the song
Of Naiad nurses fair, his heart, his years
Are lighter in the house which love endears,
His quickened thews erect and giant-strong.
His falcon eye unblenched puruses along
The arrow's level track, and through his ears
A chime of summer that his spirit hears
Is echoed in the twitter of the thong.
Aililon ! Aililon ! Sing, homely lute,
The foemen's tearless dirge. Sing on and
haunt
His soul, becalmed amid the silence gaunt,
With strains of other harvest and a bruit
Of Hell's victorious revelry. Avaunt !
Forthright as very Fate his hand will shoot.

GEORGE C. W. WARR.

OBITUARY.

HENRY REEVE, C.B.

THE editorial chair of a great Review seems to be conducive to longevity. Sir William Smith, of the *Quarterly*, died in harness, an octogenarian; Mr. Reeve has now followed him, at the ripe age of eighty-two. And both these men lived laborious lives in many departments of activity.

Henry Reeve was born in 1813, at Norwich, where his father was a medical man, connected by blood or marriage with the well-known families of Taylor, Austin, and Martineau. He was educated on the continent, chiefly at Geneva, whence he gained that mastery of the French language which led to his intimate friendship with so many eminent Frenchmen. Returning to England, he entered as a student at the Middle Temple, and was duly called to the bar; but he never practised. Indeed, as early as 1837 he was nominated to a minor post in the Privy Council, and served there in the important office of registrar for the long period of thirty-five years, retiring on a pension in 1887. It was, therefore, natural that he should have been entrusted with the responsible task of editing the *Memoirs of Charles Greville*, the clerk of the council, which form the most valuable contribution that has yet been made to the secret political history of the nineteenth century. He had previously written, translated, or edited many other

volumes. Among these it is enough to mention his translation of De Tocqueville's *Democracy* (1837), a book which had in its time a prodigious influence on European thought; and a volume of his own essays, entitled *Royal and Republican France* (1872).

But it is as editor of the *Edinburgh Review* that Henry Reeve will be remembered. He was appointed to the chair in 1855, in succession to Sir G. Cornwall Lewis; so that he has held it for just forty years. In many respects he was a great editor. Behind the scenes in public affairs, and trusted by generations of statesmen, he was free from the pedantry that besets the literary temperament. Up to the last, he spent infinite pains, not only on selecting his writers and their subjects, but also on moulding their work to his own somewhat austere standard. If a little despotic, his contributors could accept much from a man of such unrivalled experience and strong character. In great things, as well as in small, he maintained the traditions of the *Edinburgh Review*, as he had received them from his predecessors. In politics, he was an old-fashioned Whig of the Reform era; in philosophy, he adhered to the eclectic and orthodox school of Cousin; in science, he remained a pre-Darwinian; theological questions he carefully eschewed. The chief qualifications that he demanded from his staff were sanity of thought and lucidity of expression—in short, the merits of a French publicist. While so many younger magazines strive with artificial brilliance to satisfy the fashions of the hour, the *Edinburgh*, on the whole, still preserves its reputation for discriminating criticism and mature judgment.

Reeve received the decoration of C.B. in 1871, in reward for his official services. Oxford conferred upon him the honorary degree of D.C.L., in company with Sir William Smith, at the Commemoration when Lord Salisbury was inaugurated Chancellor. But the distinction that he valued most was that of foreign member of the Institut de France, to which he was elected by the Académie des Sciences Morales et Politiques in 1888. When the Institut celebrates next week the centenary of its foundation, his presence will be missed by many French friends.

J. S. C.

GABRIEL SZARVAS.

M. GABRIEL SZARVAS died at Budapest on October 12, in the sixty-fourth year of his age. By his death the purity of the Hungarian language has lost its most watchful and successful guardian. The son of a poor blacksmith, he was intended for the priesthood, which he gave up for the pursuit of the law; but at the age of twenty-six he settled down as master in a gymnasium or classical school. As teacher of Latin and Hungarian, his attention was directed to the barbarisms and solecisms then in vogue, in both spoken and written Hungarian; and in 1866 he published, as a school programme, his treatise on *Barbarisms in Hungarian*. In 1869 he was promoted to a mastership in Budapest, where he made the acquaintance of Paul Hunfalvy and Prof. Budenz, largely increased his philological knowledge, and gained admission into the Hungarian Academy with a treatise on "The Tenses of the Hungarian Verb."

In 1872 M. Paul Gyulai proposed to the Academy that something should be done to stop the prevailing corruption of the language, and for that purpose the Academy founded a monthly review under the title of *Nyelvör* ("Watchman of the Language"). Of this review Szarvas was appointed editor, and remained such to his death. In his management of this periodical he was eminently successful. His criticism of the

bad Hungarian in journals and in new books, especially scientific books, were taken to heart; and as years went on a very great improvement became perceptible. The Hungarian that now fills the columns of the daily newspapers is very much purer and more idiomatic than what used to appear a quarter of a century ago; and this is mainly attributable to the efforts of Szarvas. He also succeeded in forming a school of able disciples, who gave him effectual assistance while living, and will carry on the *Nyelvör* now that he is dead. In conjunction with Prof. Simonyi, Szarvas compiled the *Magyar Nyelvtörténeti Szótár*, or "Lexicon Linguae Hungaricae Aevi Antiquioris," which was noticed in the ACADEMY of September 12, 1891.

A. J. P.

MAGAZINES AND REVIEWS.

The October number of the *Jewish Quarterly Review*—which is now published by Messrs. Macmillan & Co.—contains a notable article on "The History of Spinozism," by Prof. J. Freudenthal, of Breslau. Whether it be a translation or originally written in English, it forms most attractive reading. The influence of Spinoza on the history of thought is carefully traced, with an abundance of learning, from his lifetime down to the present day. Specially interesting is the account of the heterodox Dutch clergy, and of the revival of Spinozism in Germany due to Mendelssohn and Lessing. Another article which deserves to be read is that by Dr. A. Neubauer, on "Jews in China." It appears that the latest authentic information about the old Jewish colony at Kai-fung-fu, capital of the province of Honan, was given by an English missionary in 1865. Their synagogue was then in ruins, and all knowledge of Hebrew had been lost. Some, however, of their Pentateuch scrolls have passed into the possession of the Bodleian and other libraries. These show that their ritual was of the Persian rite, which is otherwise almost unknown. Dr. Neubauer thinks that they had been settled at Kai-fung-fu since the thirteenth century; and he also tells us that Prof. D. S. Margoliouth intends to publish the Pentateuch fragments, with an English translation and a philological commentary. Mr. S. Schechter explains the significance of the Torah in Rabbinical theology as comprising something more than the Law. Mr. F. C. Conybeare continues his examination of an Armenian version of Philo, with the object of ascertaining what text of the Septuagint was used by him, the conclusion being that he used different texts at different times. Among the reviews we may specially mention that of Conybeare's edition of the "De Vita Contemplativa," by Prof. James Drummond, who effectively replies to the criticisms of Schürer. Incidentally, Prof. Drummond explains that his own name ought not to be included among those who were convinced by the arguments of Lucius that the treatise is spurious.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- AMELUNG, W. Die Basis des Praxiteles aus Mantinea. München: Verlagsanstalt f. Kunst. 4 M.
- BAJOT, E. Collection de meubles anciens des Musées du Louvre et de Cluny. 1re Série. Paris: Schmid. 100 fr.
- BLONDÉ, H. Le Régime du travail et la colonisation libre. Paris: Berger-Levrault. 5 fr.
- BORRELLI, O. Choses politiques d'Egypte 1883-1895. Paris: Flammarion. 6 fr.
- DÉROULÈDE, Paul. Poésies militaires. Paris: Calmann Lévy. 6 fr.
- GILBERT, Eugène. Le Roman en France pendant le XIX^e Siècle. Paris: Pion. 3 fr. 50.
- JUSSERAIN, J. Histoire abrégée de la littérature anglaise. Paris: Delagrave. 2 fr. 50.
- TROTIGON, Lucien. En Méditerranée: Notes et impressions. Paris: Dentu. 3 fr. 50.
- VIRENT, P. Les Industries nationales. Paris: Berger-Levrault. 10 fr.

THEOLOGY, ETC.

- KUNZE, J. Marcus Eremita, e. neuer Zeuge f. das altkirchl. Taufbekenntnis. Leipzig: Dörling. 6 M.

HISTORY, ETC.

- CASTELLANE, Journal du Maréchal de. T. 2. 1823-1831. Paris: Pion. 7 fr. 50.
- COHADY, E. v. Leben u. Wirken d. Generals Carl v. Groiman. 2. Th. Die Befreiungskriege 1813 bis 1815. Berlin: Mittler. 8 M. 50.
- FRANQUEVILLE, le Comte de. Le Premier Siècle de l'Institut de France 1795-1895. T. 1. Paris: Rothschild. 30 fr.
- GESCHICHTSBLÄTTER, böhmisches. 1891. Leipzig: Duncker & Humblot. 4 M. 80.
- GIESSEBRUCH, W. Geschichte des deutschen Kaiserreichs. 6. Bd. Leipzig: Duncker. 16 M. 40.
- GUILLON, E. Les Complots militaires sous la Restauration. Paris: Pion. 8 fr. 50.
- JULLIAN, Camille. Histoire de Bordeaux depuis les origines jusqu'en 1895. Bordeaux: Flot. 30 fr.
- MIGON, A. Les origines de la scolastique et Hugues de Saint-Victor à Lethieule. 12 fr.
- MILLER, K. Mappae mundi. 3. Hft. Die kleineren Weltkarten. Stuttgart: Roth. 7 M. 20.
- MONTELLI, O. La civilisation primitive en Italie depuis l'introduction des métaux. Berlin: Asher. 150 M.
- NORDIN, R. Die äußere Politik Spartas zur Zeit der ersten Perserkriege. Uppsala: Lundequist. 2 M.
- OTTERSFELD, R. v. u. O. TEUBER. Die österreichische Armee von 1700 bis 1867. 1. Hft. Wien: Borté. 10 M.
- WUSTMANN, G. Quellen zur Geschichte Leipzigs. Leipzig: Duncker. 10 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- ACHTER, H. Von der menschlichen Freiheit. Leipzig: Engelman. 1 M. 50.
- ALAUDE, Théorie de l'âme humaine: essai de psychologie métaphysique. Paris: Alcan. 7 fr. 50.
- ARNOLD, R. Biologische Studien. II. Greifwald: Abel. 6 M.
- BAAS, J. H. Die geschichtliche Entwicklung d. ärztlichen Standes u. der medicinischen Wissenschaften. Berlin: Wreden. 11 M.
- BAUER, M. Edelsteinkunde. 2. Lfg. Leipzig: Tauchnitz. 2 M. 50.
- LECHALAS, Etude sur l'espace et le temps. Paris: Alcan. 2 fr. 50.
- PREISWERK, G. Beiträge zur Kenntnis der Schmelzstruktur bei Säugetieren m. besond. Berücksicht. der Ungulaten. Basel: Lendorff. 6 M.

PHILOLOGY, ETC.

- JUVENTUS, D. J., saturatum libri V. Mit erklär. Anmerkgn. v. L. Friedlaender. Leipzig: Hirzel. 14 M.
- SIRAWAHI'S Buch üb. die Grammatik. 10. Lfg. Berlin: Reuther. 4 M.
- SOMOGYI, E. Wörterbuch der deutschen, englischen, französischen, italienischen u. ungarischen Sprache. Budapest: Robicsék. 25 M.

CORRESPONDENCE.

THE BARONS OF RICHARD'S CASTLE.

London: Oct. 13, 1895.

The scholarly report on the Worcester Cathedral muniments, by Mr. R. L. Poole, just issued by the Royal Commission on Historical MSS. has brought to light a document which invites notice, as being, when explained, of special importance to students of early genealogy.

This is an *InspeXimus* (April 5, 1175), by Roger, Bishop of Worcester, of the charter by which Hugh, son of Osbert, confirms to the church of Worcester, "eleemosinam patris mei Osberti quam ipse dedit eis"—namely, "Burestonia" and the Church of "Dodrenhulla." Neither the place nor the grantor is identified; but the latter was the Lord of Richard's Castle, the son and successor of that Osbern, "filius Ricardi," who held the barony in Domesday, and who, with his father Richard, plays so large a part in Mr. Freeman's narrative of the doings of the Normans under Edward the Confessor. Mr. Poole refers us to Thomas, a writer of the last century, who gives us the charter of Bishop Thedwulf confirming this grant, as made first by Osbert, and then confirmed by his son Hugh; but this was unknown to Mr. Eyton, who dealt so fully with the family (*History of Shropshire*, iv., 303), and who was unable to say by which of the Lords the above Boraston ("Burestonia") in Burford was given to Worcester.

But the special interest of the document for which we are indebted to Mr. Poole is found in the witnesses to Hugh's charter: "Test. Ailrico archidiacono . . . Fritherico . . . Adam fratre meo, Thurstino avunculo meo, Ric[ard]o Escrop. . . . Aldewino de Burford."

Both Adam and Thurstan are additions to the pedigree given by Mr. Eyton, while the early date of the charter is shown by the first two witnesses I have named, who are certainly identical with the archdeacon "Agelric," and the chaplain "Fritheric" of the document given by Mr. Poole on p. 200. The former appears also in a list of 1095,* while Frideric was chaplain to Bishop Wulfstan, and is mentioned in 1086.† But the name to which I am most anxious to call attention is that of Richard "de Escrop." The Osbern, "filius Ricardi," of Domesday and of Hemming's "Commemoratio placiti,"‡ otherwise "Osbern filius Escrob" (Hemming, i. 78) was the son of "Richard Scrob, otherwise called Richard fitz Scrob" (Eyton), Mr. Freeman's "Richard, the son of Scrob." Mr. A. S. Ellis, in his study on the Domesday tenants of Gloucestershire, writes of his son Osbern : §

"It is an interesting question whether the great northern family who glorified the name of Scrope, descended from Robert le Scrope, who held three knights' fees in Gloucestershire in 1166, derived from Turstin [not the above Turstin], or possibly from another son of Osbern."

Sir Henry Barkly, in his "Notes on the Testa de Nevill Returns,"|| tells us that "the origin of the family of D'Escrapes, Crupes, or Scrupes [in Gloucestershire], has not, so far as I am aware, been ascertained, though much labour has been devoted to the search, owing to a supposition that the great house of Scroop sprang from it: the earliest mention I have found is on the Gloucestershire Pipe Roll of 5 Henry II., when Robert Escrapes pays for two knights' fees."

The baron of 1163 was Robert "de Scrupa" (not "le Scrope," as given by Mr. Ellis). The difference between this form and the patronymic borne by the Lord of Richard's Castle is so marked that no connexion has hitherto seemed probable; but the Richard "de Escrop" of Mr. Poole's charter (for no one acquainted with his accuracy can doubt his exact transcription) gives us not only a connecting link in point of date, but a form which implies the identity of the two names.

It only remains to add that the Hugh de Sai who witnessed and, with his brother Osbert, confirmed, in 1175, the charter of Hugh (son of Osbert, son of Richard), was his son though the fact that he was living at that date (and, indeed, several years later) may lead us to question the prominent part alleged to have been taken by his grandfather more than a hundred and twenty years before.¶

J. H. ROUND.

THE DATE OF GILDAS'S "DE EXCIDIO BRITANNIAE."

London: Oct. 5, 1895.

This interesting tract, which has recently had the honour of being edited by Mommsen, has been accepted by our chief historians as genuine. Zimmer and Mommsen ascribe its compilation to shortly before the year 547 (Mommsen, pp. 5, 8.). This ascription is supported in various respects by Welsh, Irish, and Breton evidence, and by the few facts recorded concerning Gildas, under whose name the work was known as early as Beda's time. The very form of the tract is a strong presumption in favour of its authenticity. There are few works so strongly supported by the argument of utter absence of motive for forgery. The work is the reverse of flattering to the national pride of the Britons, and the fierce invectives against the

* See my *Feudal England*, p. 309.

† See my paper in *Domesday Studies*, p. 545.

‡ *Ibid.*, 542, et. seq.

§ *Bristol and Glouc. Arch. Trans.*, vol. iv.

|| *Ibid.*, vol. xiv.

¶ See my *Feudal England*, pp. 322-324.

British princes mentioned by name would have been a waste of words if penned a century or more after they had been laid in their graves.

Nevertheless, Mr. Anscombe has endeavoured to show that the work was composed, for some unexplained purpose, by an anonymous monk of North Wales between the years 640 and 681. His first and second arguments are worthy of consideration; but the remaining three are so far-fetched, wire-drawn, and unnecessary, as to fill one with amazement, and to make one inquire with Truthful James :

"Do I sleep? Do I dream?
Do I wander and doubt?
Are things what they seem?
Or is visions about?"

Mr. Anscombe establishes certain seeming incongruities by using the Life of St. Gildas-de-Ruis to prove that he could not have written this work. These I pass over, since they naturally fall to the ground when we reject, with Mommsen, the authority of this Life, although, as Zimmer has shown, it contains some germs of truth.

1. The first argument is that it is impossible for any writer prior to 607, when Ethelfrith captured Chester, to state, as the *Excidium* does, that the Germanic invaders had extended from the east to the west coasts of Britain. This argument would be valid if we had a circumstantial account of every battle fought by the founders of every one of the English kingdoms. As we possess only the merest scraps relating to the establishment of a small minority of the kingdoms, while of the history of the majority we are in total ignorance, this assertion is far too sweeping. Most historians will be content, I imagine, to accept the very passage impugned by Mr. Anscombe as proof that the English advance had touched the western coast of Britain in the first half of the sixth century. In what district this happened, it is hardly possible to decide. We have practically no record of the English conquest of the greater part of England and the lowlands of Scotland; and Beda, the pre-eminent authority for our early history, restricted his work to the period subsequent to the introduction of Christianity, although he records a few events prior to that. Even in his own period most of the facts of secular history are mentioned in such an accidental way as to make any argument *ex silentio* exceedingly hazardous. For example, the religious element accounts for the record of most of the battles of Edwin and his successors; the capture of Chester and the slaughter of the monks of Bangor is mentioned solely as the fulfilment of Augustine's prophecy of punishment of the Welsh ecclesiastics, who were largely swayed by the monks of Bangor; and the capture of Man and Anglesey is evidently regarded as heightening the glory of Edwin, who may almost be said to be Beda's chief hero. Even then it is mentioned quite casually (*Hist. Eccl.*, ii. cc. 5, 9). If it had not been for the defeat and death of Ecgfrid of Northumbria (iv., c. 26), itself mentioned as a punishment for rejecting the advice of St. Cuthbert and for ravaging Christian Ireland, we should probably not have known or suspected that the Anglian boundary at that time extended beyond Edinburgh. I must, out of considerations of space, content myself with one more instance of the accidental nature of Beda's evidence as to the extent of the Anglian dominion. In iv., c. 29, we are told that St. Cuthbert foretold his death to the hermit Hereberot.* This prophecy is the cause of the

chapter being written; but we learn from it by accident (a) that Hereberot dwelt on the island in Lake Derwentwater, (b) that he heard that Cuthbert was at Carlisle, and (c) that he visited him there. We gather from this that Carlisle was in English hands in the latter part of the seventh century, and we may conclude that the twenty-four miles or so of country between it and Lake Derwentwater were then in English occupation or under English rule.* Yet there is no record of the conquest of this district, which possibly accounts for its being marked on all our historical maps as Celtic until a very much later period than this. The Anglian occupation in the seventh century is attested by the Old Northumbrian inscription at Bewcastle, nineteen miles north-east of Carlisle, and by the more famous inscription at Ruthwell in the south of Dumfriesshire.† Thus, we have proof that the district about Solway Firth was in English hands within a century or so after the death of Gildas. The possibility of its having been conquered in his lifetime can hardly be denied. It is possible that a Frisian conquest of this district paved the way for the English conquest; for a Frisian occupation seems to be recorded in the name of Dumfries, and the Irish Sea was known as the Frisian Sea in the ninth or tenth century, and probably at a much earlier date: namely, the date of the composition of the poems or annals, or whatever formed the basis of the compilation known as the *Historia Brittonum*, which seems, according to Mommsen, to come between Gildas and Beda in date.‡ Indeed, according to the *Historia* (p. 179), Othra and Ebssa, the son and nephew of Hengest, the reputed founders of Northumbria, sailed round the Picts, wasted the *Orcades insulae*, and occupied many regions beyond the *Mare Fresicum*, up to the confines of the Picts, meaning, no doubt, the Picts north of the Firth of Forth and of

* This is confirmed by the *Historia de Sancto Cuthberto* (Simeon of Durham, ed. Hynde, p. 141), which records that King Ecgfrid (ob. 685) and Archbishop Theodore granted to Cuthbert the city of Carlisle and the surrounding district for fifteen miles. It records, in addition, that Ecgfrid gave to Cuthbert the land called "Cartmel" and all the Britons with it. Thus, most of Cumberland, Westmoreland, and North Lancashire seem to have been in English possession at that time. If Cartmel could be identified, as suggested by Canon Raine, with the *Caestrum* of Eddi (*Vita Wilfridi*, c. xvii.), it probably belonged to St. Wilfrid before it was granted to Cuthbert.

† Ruthwell is about fifteen miles from Carlisle as the crow flies. Can this famous cross mark the north-western boundary of the fifteen miles round Carlisle given to Cuthbert by Ecgfrid and Theodore?

‡ Two MSS. of the *Historia Brittonum* (ed. Mommsen, p. 179), call the sea *Mare Fresicum*, but the *Mare Fresicum* of six other MSS. is supported by the Irish translation and by Nennius. Whether the former was the correct form or not, it seems clear that the sea was known as *Mare Fresicum* to Nennius, who explains it as "quod inter nos [the Welsh] Scottosque est" (Mommsen, p. 180). The Frisians may have reached Solway Firth by sea. If it was possible for Agricola's Usipii, unacquainted with the art of navigation, to sail round Britain from Caledonia on their way to Germany, the Frisians would have experienced little difficulty in reaching the Irish Sea. Tacitus (*Agricola*, c. 28), it may be noted, records that the Usipii were intercepted by the Suevi and the Frisians; but this, of course, may have happened anywhere between Caledonia and the coast of Germany. It is possible that the Frisians, who are so frequently met with in Old English history and poetry, may have been partners with the Anglians in the conquest of Northumbria. The presence of Frisians in Britain in the early part of the sixth century is recorded by Procopius (*Bellum Gothicum*, iv., 20), whose information, according to Müllenhoff (*Brownif*, pp. 59, 65), probably reached him through Gaulish provincials.

* It is, perhaps, necessary to state that Hereberot is an undoubtedly English name, corresponding to Herbert, which we derive, probably, from Frankish through the Normans.

the Clyde (*c.f.* Bæda, i., c. 1). Hengist is said to demand for them from Vortigern the regions near the Wall. If the Celtic traditions, that the Saxons were called in to defend the Britons against the Picts and the Scots, have any foundation in fact, the first English settlements must have been in Northumbria. It is difficult to conceive a more unlikely place than the Isle of Thanet for the quarters of the English defenders of Britain against the inroads of the Picts and Scots. Müllenhoff was of opinion that the conquest of Northumbria occurred at a considerably earlier date than is generally assumed. This view finds support in the fact that Bæda knew nothing of the conquest from English sources. The original Bernician settlement seems to have been in the district of the Roman Walls; and it is impossible to fix its western limit, which may, for aught we know, have receded by Bæda's time. It was then west of Abercorn.* There is no geographical reason why it should not have included at an earlier time the narrow belt of land between there and the Clyde. Relying upon the evidence of Bæda only, we should be unable to prove that the Angles were in this district until the seventh century. But from an Irish source we learn that Aedan, the first independent king of the Scots, and Baetan mac Cairill, the over-king of Ulster, drove the English out of Manaw between 574 and 581 (Rhys's *Celtic Britain*, ed. 2, p. 157). The name of the district of Manaw, in Goidelic *Manann*, which probably extended from the Firth of Forth to the Firth of Clyde, is recorded, according to Skene and Rhys, in the name of Slamaanan Moor, in Linlithgow. If the Irish record may be accepted, we have here evidence that the English were in possession of the country very near the Clyde, and that they were driven out of it within a very few years of Gildas's death (A.D. 570), and within less than forty years of the date ascribed by Mommsen for the composition of the *Excidium*. The distance between the Clyde and the Firth of Forth is only thirty-five miles, and therefore the English were probably within a very few miles of the banks of its estuary, and may even have held possession of the estuary. Gildas, it is fair to presume, would have described the two Firths as seas, since he calls the Picts dwelling north of the line between the two *transmarini*† (c. 14, ed. Mommsen, p. 33, 12). With so highly rhetorical a writer as Gildas a certain licence of expression must be allowed; and it is therefore not necessary to assume for his justification that the waters of the western seas were laying the feet of the English conquerors. It is enough to establish, if one can use such a phrase in treating of the history of this period, that the English were within striking distance of the western coast. If Gildas was a native of the district about the Clyde, as stated in the unsatisfactory Breton Life‡ (ed. Mommsen, p. 91), he must

have known of the English reaching the Clyde (if they did), an event that may have furnished the reason for his leaving Britain for Armorica. It is fair to assume that the English met with checks in their advance (indeed, we know of some such cases), and that they may have failed in some instances to recover land that they had occupied at a very early period. As it is impossible to fix the high-water mark of the tide of English conquest in any district at any period in the sixth century, and as the above instances support the possibility that it may have reached the western coast in the time of Gildas, I maintain that the passage attacked by Mr. Anscombe does not of itself prove that the *Excidium* is of later date than that assigned to it by the greatest scholar of the age.

2. Mr. Anscombe's second argument is that the places of the passion and burial of the martyrs St. Alban of Verulamium and Aaron and Julius, citizens of *Urbs Legionum*, were still in the hands of the Britons in 547, whereas Gildas asserts that the places of their passion and burial were in his time in the possession of the invaders. Mr. Anscombe proceeds to state that "the places of their martyrdom and burial are, unquestionably, at St. Albans and Caerleon-on-Usk respectively." Why "unquestionably"? In the first place, Gildas does not say that they suffered and were buried at the places named by him, but that they were inhabitants of those places. For anything we know, they may have suffered elsewhere and have been buried elsewhere. It is true that Bæda (H.E., i., c. 7) states that St. Alban suffered near Verulamium; but his account, which has the stock saints' miracles, is as untrustworthy as most of the non-contemporary Lives of Saints. I suspect that this very passage in Gildas, which is paraphrased by Bæda, is, owing to the publicity given to it by the latter writer, the sole reason for the medieval view that St. Alban was buried at "St. Alban's Stow" (St. Albans). Any evidence from St. Alban's Abbey is discredited by the well-known fact that the abbey also claimed to contain the tomb of St. Amphibalus, the saint who was evolved from a misunderstanding of the word *amphivalus*, "a cloak" (Bæda's *caracalla*). Secondly, there is great doubt whether Gildas's *Urbs Legionum* was Caerleon-on-Usk. The Old English translation of Bæda's *Hist. Eccl.*, i., c. 7 (ed. Miller, p. 40), identifies it with *Ligeceastre*: that is, Chester, the British *Carlegion* of Bæda's time (H.E., ii., c. 2). The burial-place of Julius and Aaron is stated to be Caerleon-on-Usk by Geoffrey of Monmouth, Giraldus Cambrensis, and the *Liber Landavensis*; but these really resolve themselves into the fact that it is Geoffrey who made the identification. A worse authority it would be impossible to find. Giraldus even says that the mythical St. Amphibalus was born there! We have evidence of the existence of two *Urbs Legionum* in the case of Caerleon and of Chester; and in both cases we know that the British name represented by *Urbs Legionum* (or is the British name a translation of the Roman provincial name?) had no connexion with the name of the Roman station (Isca Silurum, Deva). Caerleon is, therefore, a name that may have been applied to several other Roman stations that were the headquarters of legions, or perhaps even of vexillations. If it is true that Lion Castle, the old name of Holt Castle, co. Denbigh, is an English misinterpretation, as it is said to be, of the Welsh *Castell Lleon*, we have here evidence of the connexion of *legio* with subordinate Roman stations. For these reasons it is impossible to establish that the *Urbs Legionum* of Gildas is either Caerleon or Chester.

† The more accurate and lucid Bæda (H.E., i., c. 12), in winnowing the facts from the rhetoric of this passage, adds the note: "Transmarinas autem dicimus has gentes, non quod extra Britanniam essent posita, sed quia a parte Britonum erant remotae, duobus sinibus mari interiacentibus, quorum unus ab orientali mari, alter ab occidentali, Britanniae terras longe lateque irrumptit, quamvis ad se invicem pertingere non possent."‡ According to the passage from Giraldus Cambrensis quoted by Mommsen (p. 4), the Welsh of the twelfth century said that Gildas, the author of the *Excidium*, was the brother of a princeps of Albania, who was slain by King Arthur.

Let us, however, assume that it is, as Mr. Anscombe so roundly states, Caerleon-on-Usk. He alleges that Caerleon

A.D. 547. Cirencester, Bath, and Gloucester were not taken until thirty years after this date; while Caer-Leon-on-Usk was never taken by the Saxons at all, and remains Welsh until this day."

These statements, like that upon which his first argument is founded, are far too sweeping. Cirencester, Bath, and Gloucester were captured by the West Saxons, and their capture is therefore recorded in the West Saxon annals of unknown origin inserted in the Chronicle. Now Cirencester and Gloucester were at a later time in the kingdom of the Hwiccas, which became embodied in Mercia; and of neither of these kingdoms do we possess any early records, and we do not know how Gloucestershire became part of the kingdom of the Hwiccas and of Mercia instead of Wessex (unless it was in consequence of the treaty of 628). Caerleon-on-Usk was exposed to danger not only from its proximity to Mercia, the kingdoms of the Hwiccas and the Hecanas, but also by its nearness to the sea; and as we have no records of these kingdoms, it is hazardous to say that it was never captured by the English. The metropolitan see of Wales was transferred from *Urbs Legionum* to remote St. Davids by St. David, a contemporary and fellow-student of Gildas. No satisfactory reason for this change is recorded; and the field is therefore free for the obvious suggestion, that the transference was made because *Urbs Legionum* was exposed to the attacks of, and perhaps captured by, the English. The metropolitan *Urbs Legionum* is always identified with Caerleon,* but I do not see how it is possible to prove the identity. Even if the *Urbs Legionum* of Gildas was Chester, I should not therefore condemn the work as a forgery; for there is no authority in Bæda for the assertion so commonly made by modern writers, that Æthelfrith of Northumbria was the first English conqueror of Chester. As to Caerleon, it seems to have experienced capture and destruction (after the manner of the English of the days of the conquest of Britain) at some time prior to the twelfth century, for Henry of Huntingdon states that in his time "vix moenia eius comparent ubi Usca cadit in Sabrinam."†

Mr. Anscombe seems to think that Verulamium was not English in 547, because of the West-Saxon annal recording Cuthwulf's victory at Bedford in 571. But Verulamium is in Hertfordshire; and this county was, there is every reason to believe, part of the kingdom of Essex, and hence may have been overrun by the East Saxons before 547. According to the *Historia Brittonum* (ed. Mommsen, p. 90), Essex and Sussex (Nennius adds Middlesex) were given to Hengist by Vortigern as ransom. If this embodies a true tradition, there must have been ample time for the conquest of Hertfordshire before 547. Even if we place the foundation of the kingdom of Essex as late as 527, the date given by Florence of Worcester, there remains a period of twenty years during which Verulamium may have been captured.

On these grounds I maintain that Mr. Anscombe's second objection to the authenticity of the *Excidium* cannot be upheld, and that the passage attacked by him proves that Verulamium and an *Urbs Legionum*—whether the latter was Caerleon, or Chester, or another city—had been captured by the English prior to A.D. 547.

3. Mr. Anscombe's next argument is that "the sea-coast of the region in which the writer of the *De Excidio Britanniae* dwelt was to the

* In the well-known *Civitates Britanniae* (ed. Mommsen, p. 210) *Cair Legion* (No. 17), probably meaning Chester, is distinguished from *Cair Legeion* (No. 20), or Carleon-on-Usk.

† It is questionable whether the language of Geoffrey of Monmouth (ix. c. 12) and Giraldus Cambrensis (*Descriptio Cambriæ*, i. 55) refers to the ruined state of Caerleon or to its falling away from the imperial state ascribed to it in Roman days.

"had not been approached even by the Saxons in

S.S.E. of the country of the Scots of Ireland, and either to the S. or to the S.S.W. of the country of the Picts,"

and that therefore the writer dwelt in North Wales, and that he

"would have reserved the term *occidentalis* to describe the Irish Sea, which washes the shores of Anglesey, part of Carnarvon, Merioneth," &c.

It is not necessary, I think, to follow the ramifications of Mr. Ancombe's singular arguments, as they all depend upon the inadmissible assumption that *Britannia* means, in the passage quoted, not the island of Britain, as it does throughout the whole of the work, but the portion of it wherein the writer dwelt! Mr. Ancombe evidently thinks that Gildas had before him a map of the British Isles as accurately laid down, with regard to geographical position, as a modern map. His ideas of geographical position were, in all probability, identical with those of Ptolemy. At all events, the geography of Orosius, the source of Gildas's description of Britain, is derived from Ptolemy.

Having reached in this matter the conclusion that Gildas's *oceanus occidentalis* means the sea about Carnarvon Bay and Cardigan Bay, Mr. Ancombe proceeds to assert that the passage upon which his first argument is founded "cannot refer to Aethelfrith, who did not reach Anglesey; and, consequently, it must refer to even later times than his." There is, of course, no proof whatever that Gildas lived in North Wales; and, even if he did, it is a very fanciful and unnecessary argument that he must have meant the sea to the west of Wales when he speaks explicitly of the ocean to the west of Britain. But these arguments are altogether surpassed in eccentricity by those that follow. After thus violently twisting Gildas's language into reference to the sea off Anglesey, Mr. Ancombe detects a reference to the capture of that island by King Edwin in Gildas's words: "haesit stenim tam desperati insulae excidii insuperaque mentio auxilii memoriae eorum, qui utriusque miraculi testes extiterunt."

Mr. Ancombe's explanation of this passage and the following lines, wherein he connects it with the league between Penda and Cadwallon against Edwin, is one of the most astonishing perversions of evidence that I have ever met with. It is evident, in the first place, that Gildas ought to have referred to two islands, not one; since Edwin captured "Mevianias Britonnum insulas" (*Baeda*, *H.E.* ii. c. 5), which Baeda afterwards (ii. c. 9) explains as two islands. Secondly, Gildas is, above all things, a zealous Christian: Mr. Ancombe finds no difficulty in assuming that he could refer to the alliance with the heathen Penda as a "miraculum"! If Mr. Ancombe had read the passage in connexion with its context, it is possible that he would have been saved from putting forward such a far-fetched and impossible explanation of its meaning. He had the clue in his hands, for he mentions that "the phrase 'insulae excidii (mentio)' has been assumed to refer to the loss of Britain by the Britons." There is no need for the word "assumption," for the passage cannot refer to anything else than the island of Britain. Apart from the strong evidence of the context, there is the fact that *insula* in Gildas in every other case means Britain (*ed. Mommsen*, pp. 30, 21; 32, 13; 33, 20; 38, 23; 39, 4, 9, 12; 77, 27). Gildas is an obscure writer; but it is exceeding even his rhetorical licence to assume that *insula* in the present passage means some island, other than Britain, whose *excidiū* he had not previously even hinted at. Baeda, who embodies the essence of the passage in lib. i. cc. 16, 22, renders the words italicised by "recente adhuc memoria calamitatis et clavis inflictæ," and

rightly connects it with the loss of Britain. He understood the whole passage to mean, as it obviously does, that those who remembered the calamity of the loss of Britain "sum quique ordinem servarunt" (the words of Gildas), and that their successors, unchastened by knowledge of the calamity, did not lead becoming lives. From Gildas's context, it is quite clear that the passage quoted above refers, not as Mr. Ancombe alleges, to the recovery of an island by an "unlooked-for alliance," but to the loss of Britain ("desperatæ insulae excidii"), and to the unexpected victory ("insuperati auxilii") of Ambrosius Aurelian ("quis victoria, domino annuente, cessit") and of Mons Badonicus ("novissima que ferme de furciferis non minime stragis"). By the ordinary rules of construction, any other explanation than the above is precluded. These two victories are obviously the "two miracles" ("utriusque miraculi testes") referred to.

Mr. Ancombe's last argument is even more fanciful than the preceding. By a series of unwarrantable and unnecessary assumptions, he detects references to the vacancy of the papal see in 638, to the Monothelite heresy, and to other points of the history of dogma. All these subjects are quite outside the object of Gildas in writing this work. The passages quoted by Mr. Ancombe occur in the early part of the prologue. As the object of Gildas is the denunciation of the evil lives of the clergy and laity of his native land, which had been conquered by foreign invaders, it is natural that he should have been struck with the applicability of Jeremiah's words to the state of his own country. This is the reason why he quotes the words of Lamentations, into which Mr. Ancombe attempts to read such extraordinary things. It is not necessary to follow Mr. Ancombe through the labyrinth of his assumptions, as a perusal of the context of the passage affords a sufficient refutation of them. This last argument is a marvel of perverse ingenuity.

W. H. STEVENSON.

SHAKSPERE'S ANCESTRY.

Cambridge: Oct. 21, 1895.

Mr. Pym Yeatman, in the ACADEMY of October 19, alters his position. Having asserted in his former letter (October 5) that he "had ascertained that Richard Shakspere, the grandfather of the poet, married Alys Griffin," he now says:

"I do not presume to state dogmatically that the exact relationship of Alys Griffin to the poet was that of grandmother—it is possible that she may have been a degree higher, or even two degrees."

When combating Mr. Yeatman's guess that Alice Griffin became the wife of the Richard Shakspere whom he calls "the Bailiff of Wroxall for the Guild of Knowle," I pointed out that Mr. Joseph Hunter had identified that individual with the father of Thomas Shakspere (whose will he gives an abstract of on p. 10 of his *New Illustrations*), and that Margaret, not Alice, is the name of the wife of the said father, Richard Shakspere (so the context showed my letter should have read). Mr. Yeatman says that this identification is a mere assumption; but he should remember that Mr. Hunter, who was generally most accurate, had seen the details of the will, and that he probably had some additional reason for his opinion.

Mr. Yeatman's second guess was that Richard Shakspere of Wroxall was the same as Richard Shakspere of Snitterfield. I referred to Mr. Halliwell-Phillipps's *Outline* for a proof that, in the twenty-sixth year of Henry VIII., when one of those namesakes was living at

Wroxall the other was resident at Snitterfield. Mr. Yeatman answers:

"I have found no actual proof of his residence there until the lease made by Robert Arden in 1550. The proof that in 1535 he was guilty of trespass by putting his cattle into the common pasture, which, I presume, was in Snitterfield (though Mr. Hunter does not state as much), is no proof of residence, but only that as a tenant he exercised common rights, to which either he was not entitled, or perhaps not at the period when he used them."

(I may remark that Mr. Yeatman seems to be as confused about Mr. Hunter and Mr. Halliwell as later on in his letter he appears to be about the two Richards.) Now in the 1535 case, Mr. Halliwell-Phillipps (for it is he who prints the notice of the Snitterfield trespass) names also Richard Meydes as a delinquent. Does Mr. Yeatman maintain that Richard Meydes also was not a resident at Snitterfield? Further, it is evident that your correspondent is ignorant of Mr. G. R. French's proof that the poet's grandfather was described as "of Snytfelde" in 1513 (see *Shakesperiana Genealogica*, p. 360). Mr. Yeatman has not merely to meet these facts, which he has failed to do; but he has also to give proofs for his guesses, which he has also failed to do. He seems to forget how many families in the various villages of Warwickshire bore "the high qualitie" name of our great dramatist.

But your correspondent now makes a third guess:

"I think [he says] I have seen, somewhere, a recent pedigree deducing the descent of the poet from a Thomas—perhaps this is Thomas of Alcester, the abstract of [whose] will is given by Halliwell (or Hunter)."

Now this will is dated 1539, and mentions only one son of Thomas (namely, William), who was then under years of discretion. But John Shakspere, the father of the poet, was a householder in Henley-street, Stratford-on-Avon, in the year 1552 (see any Life of Shakspere). He must therefore have been born some years before 1539. Thus John Shakspere, not to mention his father Richard, cannot possibly have been a descendant of the lad William of that ilk! Mr. Yeatman apparently is not keen about this strange suggestion; but he should not print such guesses, without proofs.

H. P. STOKES.

THE CASSITERIDES.

London: Oct. 19, 1895.

As the Cassiterides are being discussed again, I am going to follow the example of Herodotus in questioning the existence of those islands—*oīrē r̄hōtōi oīla Kāsōt̄ r̄pīlās tōbōs*.

Any identification of the Cassiterides with the British Isles, or part of them, seems to be excluded by the statements of Strabo (iii. 2. 9) and Diodorus (v. 38, cf. 22). Both these authors speak of the trade in tin with Britain as quite distinct from the trade in tin with the Cassiterides, and remark that the tin from Britain was brought to the Mediterranean by the overland route through France.

Strabo and Diodorus both associate the Cassiterides with the north-west corner of Spain, and Strabo adds (iii. 5. 11) that they lay to the north of Ferrol. Ptolemy (ii. 6) assigns them to Spain, and his measurements bring them very near the Spanish Finisterre. They are also placed hereabouts by Mela (iii. 47, cf. 9, 12), Pliny (iv. 36), and Solinus (23).

Strabo and Diodorus also say that tin was found upon the mainland in the north-west of Spain; and Pliny (xxxiv. 47), declares that the tin from these parts was found upon the mainland here, and not upon the islands off the coast.

Taken all together, these statements seem to prove two things: (1) The ancients obtained tin from the north-west corner of Spain. (2) They placed the Cassiterides, or Tin Islands, off the north-west corner of Spain, where there are not any islands.

The difficulty can easily be solved on the hypothesis that the Greeks first heard of the Cassiterides from Phoenician traders. In the Phoenician language the word for "island" was the same as in the Hebrew—see, for example, the Phoenician inscription on coins of the island of Cossura—and this word 'N is used repeatedly in the Bible for places beyond the sea, as well as places in the sea, or islands. Most probably the Phoenicians used this word when speaking of the Cassiterides, meaning thereby that these were places beyond the sea; but the Greeks understood it in another sense, and thus turned these places into islands.

CECIL TORR.

THE ORDER OF THE CANTERBURY TALES.

London: Oct. 19, 1895.

I am pleased to learn from a letter in the ACADEMY of October 12 that the position of the Doctor and Pardoner group of tales proposed by me in vol. ii. of the *Folk-lore Record* some years since has been revived by Mr. George Shipley and accepted by Chaucerian students. Perhaps my only outstanding difference from Mr. Bradshaw's order—namely, the transposition of the Squire and Franklin group to a place before the Wife of Bath's Tale—may yet meet with equal acceptance.

F. G. FLEAY.

"CAIN'S JAWBONE."

Cambridge: Oct. 19, 1895.

In "Hamlet," V. i. 85, we read of "Cain's jawbone that did the first murder." I find, to my surprise, that some readers imagine this to refer to the jawbone that formed part of the skull of Cain himself.

There is no note upon it in Mr. Wright's edition, nor (so far as I am aware) anywhere else—excepting, that is, the explanation which I sent to *Notes and Queries* years ago, and which has been carefully ignored. I pointed out that there is a certain passage in *Solomon and Saturn*, as edited by Kemble (p. 187), which Kemble thus translates:

"Tell me why stones are not fruitful?"

"I tell thee, because Abel's blood fell upon a stone when Cain, his brother, slew him with the jawbone of an ass."

I have now to add that the same account is given in the *Cursor Mundi* (l. 1071):

"Again Abel he rayed strij,
Wit murth he did his brother o lijf,
Wit the chaite-ban of a ded has
Men eais that thar-wit elan he was."

Perhaps Mr. Chance can let us know what commentator has previously explained this.

WALTER W. SKEAT.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Oct. 27, 4 p.m. Sunday Lecture: "The Search after the Philosopher's Stone," by Dr. C. W. Kimmins.

7 p.m. Ethical: "Goethe's Faust," by Mr. F. H. Peters.

MONDAY, Oct. 28, 8 p.m. Royal Academy: "The Head," by Prof. W. Anderson.

WEDNESDAY, Oct. 30, 8 p.m. English Goethe Society: "The Influence of Iberia on German Literature," by Mr. Hermann Meyer.

THURSDAY, Oct. 31, 8 p.m. Royal Academy: "The Upper Extremity," by Prof. W. Anderson.

FRIDAY, NOV. 1, 8 p.m. Philological: "French and English Accent," by Mr. J. Benzinger.

8 p.m. Geologists' Association: Conversazione.

SATURDAY, NOV. 2, 8 p.m. Irish Literary Society: "Cromwell in Ireland," by Mr. T. W. Rolleston.

SCIENCE.

RECENT BOTANICAL WORKS.

The Natural History of Plants. By A. Kerner v. Marilaun. Translated by F. W. Oliver, D.Sc. In 2 Vols. (Blackie.) The completion of this magnificent work marks an era in botanical literature. Hitherto we have had plenty of popular works on botany, more or less accurate, and more or less interesting to the general public. We have also abundance of excellent text-books for students, and treatises on special branches; but they have mostly been caviare to the general. Here, for the first time, we have a work which will in future occupy a foremost place in every specialist's library, and which will also ornament, as a *livre de luxe*, the drawing-room table of many a dilettante and amateur. In these two volumes of upwards of 1700 pages the whole range of botanical science—structural, physiological, and systematic—is traversed; and every branch is treated lucidly and with full scientific knowledge. It is, in fact, an indispensable work for every student in botany. In his excellent translation, Prof. Oliver has had the advantage of the assistance of two lady coadjutors, Mrs. Busk and Miss Ewart. The volumes are enriched with sixteen beautiful coloured plates, and a very large number of illustrations in the text; and the work concludes with a glossary and a very copious index.

An Introduction to the Study of Seaweeds. By George Murray. (Macmillans.) A special work on seaweeds was very much needed; and it could not have fallen into more competent hands than those of the keeper of the department of botany in the British Museum. Since the publication of Harvey's *Phycologia Britannica* in 1851, our knowledge of the structure of marine algae has been completely revolutionised. The work is, as described on the title-page, an introduction: that is, it is not a book which the seaside visitor will take with him in the hope of being able to name from it the seaweeds which he gathers in the rock-pools; but it will give him far more interesting information of the minute structure of these beautiful plants, their mode of life and means of reproduction, and the general principles of their classification. One might enter into some criticism of Mr. Murray's terminology, and also as to his system. The arrangement of the main groups—Phaeophyceae, Chlorophyceae, Diatomaceae, Rhodophyceae, Cyanophyceae—is neither in ascending nor in descending sequence; and the Fucaceae can hardly rank as an order of Phaeophyceae, in the same sense as the Ralfsiaceae or Ectocarpaceae. But these are minor details; and Mr. Murray is to be congratulated on the valuable addition he has made to botanical literature. The Introduction is a very interesting essay on the growth and distribution of seaweeds, and on the best mode of collecting them. The illustrations, both plain and coloured, are excellent; and most of them new.

The Origin of Plant Structures, by Self-adaptation to the Environment. By the Rev. George Henslow. (Kegan Paul, Trench, Trübner & Co.) Mr. Henslow continues his crusade against the theory of Natural Selection. In a former volume, *The Origin of Floral Structures*, he attempted to show that all the variations in the structure of the flower owe their origin to the direct action of external conditions; and he now applies the same arguments to the vegetative organs of plants. These arguments are derived from the peculiarities of desert plants (this portion has been already published in the *Journal of the Linnaean Society*), the peculiarities of arctic,

alpine, maritime, saline, and aquatic plants, and the structure of underground organs, climbing stems, and leaves. To point out where Mr. Henslow scores a point against the Darwinians, and where he seems to fail in his attack, would open out the whole subject of the various theories of evolution. It must be admitted that the ultra-Darwinians have injured their cause by placing on the theory of Natural Selection a strain beyond what it will bear; an impartial student will say that Mr. Henslow goes much too far in the opposite direction. But the views of so close an observer of nature are well worth the consideration of all who are interested in these deep biological problems.

We have received the fourth volume of Mr. George Massé's *British Fungus-Flora*. (Bell.) A fifth volume is still to come to complete the work. The present volume is entirely devoted to the Ascomycetes.

AN OLD ARMENIAN FORM OF THE ANTI-CHRIST SAGA.*

"BUT after this the liberation of all the lands of Christendom from the Aryan hosts shall be wrought by the Romans. And then the earth shall repose in goodly paths for long epochs, and shall become like a garden full of all things. But the lawless shall be repulsed and shall fall under the yoke of slavery to the Romans. And men will lament the past and the goods which then failed them. After that shall be manifested the son of perdition, the Anti-Christ.†

"Whilst then I am still in the flesh I declare unto you (him), whose advent is by the inspiration of Satan. But he ruleth not over Turks or Persians or gentiles, but over the votaries of the all-victorious cross. For he is very son of perdition of those who fell from their glory. But yonder abomination shall be for the refutation of the Jews, since they it is who give ear to the deceiver. But do ye instruct your children, and your children their children; and let them write it down and keep the record until the approach of the abomination, in order that they may be ready against the snare and may not be swallowed up in his snare. . . .

"The sign then of the manifestation of the Anti-Christ is this. When the earth shall be filled with tumult, after the good time, and the sovereignty be taken away from the Romans; as was made known to Daniel concerning the four beasts: the he-lion, that is the Kingdom of the Medes; and the bear, which is that of the Babylonians; and the leopard, which is that of the Persians; and the fourth, which was manifested terrible and wondrous, which devoured and brake in pieces the earth, which is the Kingdom of the Romans. For as at the coming of Christ the rule of Israel was destroyed, so likewise the manifesting of the abomination will destroy the rule of the Romans. But three kingdoms were annihilated, and the fourth stood firm, which is the Kingdom of the Romans, which is destroyed by the Anti-Christ.

"To begin with, cruelty shall flourish, and love be dried up, and droughts occur and earthquakes and plagues. Brother shall betray brother unto death and father son. This was declared by the Lord, as ye know. And the earth shall be overshadowed. For that which they will sow, they shall not reap; and that which they shall have planted, they shall not eat; and many presages shall there be of the manifestation of the Anti-Christ. Think ye not however that he is Satan, or a devil from among his hosts. No, but a man lost in mind and soul of the tribe of Dan, and he is born in Chorazin a village of the people of Israel; and his name is Hrōmelay, and his mother's

* This is the translation promised by Mr. F. C. Conybeare in the ACADEMY of last week.

† The Armenian equivalent for Anti-Christ (*nerhn*) can be nothing else but a transliteration of *πατέρων*.

‡ I.e., Nerses Parthevi, a patriarch of the Armenians in the fourth century.

name Nerlimine.* And her name is Hrasim. And he is born of virgins and goeth unto Byzantium and is great in name according to the greatness of the Greeks.

"Then the kingdom of the Greeks is divided into ten sceptres; and Anti-Christ himself shall be one of the kings; and he shall slay the three kings, and bring the rest into subjection unto himself, and himself be lord over all. He shall reign for three times and a half of times; and he destroyeth the earth in his wrath, and he beareth in himself the entire livery of Satan, and his coming is at the inspiration of Satan. And he will work signs and wonders during a thousand and two hundred and sixty days. But blessed is he who shall endure and arrive at the days of our Lord Jesus Christ and be saved. Then if there be grinding two in one mill, the one shall be taken and the other left. And there shall shoot forth the leaf of the fig-tree, which is the Anti-Christ. The branches shooting up are his ministers. The mill is this life, and the taking is the discrimination of good from evil.

"The Son of Perdition therefore shall sit in the church of God, and shall begin to blaspheme God. And he demands that worship should be paid him as if to God; and sheweth himself off as God, and boasteth in pride over all so-called gods. But he will permit himself alone to be reverenced in place of God, filling the earth with evils and with foulness.

"Then sendeth God the two prophets, Enoch and Elias, for the salvation of men; and they warn the faithful and turn again the hearts of the fathers unto their children, even as the Lord also declared, saying, Elias cometh and shall prepare my way. As then in the first coming John was the fore-runner of Christ, so also in the second coming Elias is reserved to be fore-runner along with Enoch. They shall therefore both come and say: Believe ye not in the abomination which is in the holy place; for he is the great dragon and crafty serpent. With his guile he tricks you and with his false miracles. Go ye not nigh unto him, but flee unto the mountains; and be patient yet a little while. He is a false Christ, and by means of false prophets would fain deceive the worshippers of the cross. He is the inspiration of many a madness. But pray ye day and night, since the time of trouble is short, but the bliss unending.

"Christ of a verity is not on earth, but in heaven in unspeakable glory; and he shall consign him yonder to outer darkness and pitiless tortures. Nor doth Christ come before Pilate for judgement, but himself judgeth the earth.

"This and the like thereto do Enoch and Elias preach unto men. Then the earth waxeth foul and fetid with the stench of the dead; and it is contaminated on all sides, and all the faces of men are sick with the stress of famine and of thirst for water. Gold and silver and all sorts of raiment are thrown down,[†] but no one desireth them in the peril which is imminent in the evillness of the time. Then do men remember their outrageous deeds, the multitude namely, that accepted on their brows the foul sign of madness, "Give us aid in our straits, for we perish all together." But he will not succour them, but only tricks them with vain hope. Even then Enoch and Elias are taken by his hand, and that abomination tortureth them with terrible blows and blasphemeth God with many words. But when the holy prophets yield not to his chicanery and false signs, he will slay Enoch and Elias before the eyes of many. And there is rejoicing among the false prophets, when they behold the death of the true prophets.

"Then doth the great dragon himself, the son of perdition, cry aloud in the hearing of all, and say: Behold ye my mighty power. Since for many a year they had been immortal, and no others can be rescued from my hands;[‡] And no one hath

* So the most complete twelfth century MS.; but two other uncial sources have the one Melitene and the other Neltene—cf. *Sibyll.* iii. 63 (cited by Bousset): *ἐκ Σεβαστηνῶν ἡγεῖται Βελάπ μετωνόσθεν.* I render the Armenian as it stands; but we should evidently read: "But his mother is of Melitene, and her name is Hrasim." Romelay = Romulus.

[†] I.e., in would-be payment for meat and drink.

[‡] This sentence is obscure.

been able to overcome my might. And yet more doth his wickedness flame up in the land, whom the Lord Jesus shall utterly destroy with the breath of his mouth. And he multiplies his blasphemies against the most high in the hearing of many. But even while he continueth to speak in such wise, on a sudden in the twinkling of an eye there cometh a shock of terrible thunder; and at the selfsame moment the ministers of the foul Anti-Christ are consumed and melt away.

"Then doth appear in brilliancy the royal sign unto the strengthening of those that took refuge in him unto the glory of the just ones, for that they bound themselves in his love. The parts of the all-victorious cross flash with light, and the hosts of holy church, and (or also) take their full growth along with the Lord's cross; and full of light they are (yet) eclipsed by its light.* Let the nations mourn, for he cometh to judge them that were not sealed therewith, them that knew it not, the sign of the Lord.

"Then there cometh from heaven in unspeakable glory the king of glory. The heavens are shrivelled up and are consumed like wax before the fire. Rivers running fire and full of gloom pour down from on high, purifying the earth from all lawlessness and foul deeds. There are heard the voices of the army of light. There stir the hosts of heaven, and the great trumpet sounds among the tombs. Arise ye dead, to meet the bridegroom! For he is here, he is come in his father's glory. Arise, just ones and sinners, and receive your reward!

"Then with grief inconsolable shall mourn the creation that is not ready (or creatures that are not). And in haste they don their bodies that are indestructible. Then the sinners appear in sombre and shadow-like bodies, for they are tinged with the works of their wickedness. Foremost walk in person the elect in resplendent bodies: they are lifted up from earth in clouds of light to meet Christ, and the heavenly ones wonder at them and say: What have they done upon earth, for they come in crowd unto the Lord full of joy? The Lord will make answer and say to them: These are my good soldiers, who denied themselves, and renounced the earth and crucified themselves along with their passions and desires for their love of me. Now therefore I will give them joy unending. And when the angels shall hear this, they will say: Ye are blessed by the Lord; rejoice ye therefore in your gladness.

"Then the king of glory shall sit down on his throne; and angels with awe minister unto him. And first of all Satan is bound without inquisition, and is dispatched into the abyss of Tartarus. And with cruel torments are bound his hosts on the left hand, for they taught men evil works. They do not deserve to be brought to judgement, since they have no defence to make before his tribunal. And without delay they are removed out of his sight. But the just shall stand on his right hand in hope of the good reward. The sinners also stand there in great shame, each for retribution for his deeds. The assise is met and the books are opened; they are bound together in sheafs like the tares and are cast into the unquenchable fire. But unto some also are shut the doors of the blissful wedding, so that they cannot see and look upon the heavenly bridegroom; and because they have not lit the torches of pity, he saith unto them: I know you not, get ye out of my sight. But before this the king bestoweth the heavenly crown upon the worthy, saying unto them: Come ye blessed ones of my Father, and inherit the kingdom made ready for you from the beginning of the world.

"The heavens are made new, the earth is made new; it is green and puts forth leaves in gladness. And the kingdom is for thirty days, as the garden was for sixty days and the heavens a hundred days. And there shall not be on earth any toil or sweat; no crafty serpent nor beguiling woman; but there shall be trees that fade not with their fruit, and all pain and sorrow shall be removed, and there shall be only joy and delight. And to some he will give a kingdom upon earth; but for the martyrs there gleam scarlet crowns and robes and glory. With them

* The punctuation of the Armenian text seems to be wrong. Remove comma after "church."

are the virgins, who polluted not themselves on this earth; along with the virgin Mary shall they receive the adornment of the crown of glory, transfigured. Like the sun among the stars, even so shall excel the glory of the virgins amidst the wedded ones.

"And do ye, my children, take note of all this, that ye may be saved from the meshes of the pursuer. . . ."

SCIENCE NOTES.

MESSRS. MACMILLAN & CO. will issue in the course of November a further instalment of their "Cambridge Natural History." The volume is mainly devoted to insects, being the first part of a complete treatise on the subject by Mr. David Sharp. Introductory sections on Peripatus and on Myriapods are contributed by Mr. Adam Sedgwick and Mr. F. G. Sinclair. This volume is the fifth in the series, and will be followed at no long interval by the second volume, in which various contributors deal with Worms and Polyzoa. The ninth volume, in which Mr. A. H. Evans treats of Birds, may be expected before the end of next year.

AMONG Messrs. Macmillans' announcements for next week is an exhaustive work on *The Structure and Development of the Mosses and Ferns (Archegoniatae)*, by Dr. Douglas Houghton Campbell, professor of botany in the Leland Stanford Junior University. One of the noticeable features of this book will be the numerous illustrations, the majority of which were drawn by the author expressly for this work.

PROF. VIVIAN B. LEWES has just completed the revision and extension of *Service Chemistry*, an illustrated manual of chemistry in its application to the naval and military services. Messrs. W. B. Whittingham & Co. are the publishers.

MR. FREDERICK HOVENDEN, the author of *What is Heat?* is engaged upon a sequel to that work, entitled *What is Life?* which will be issued by Messrs. Whittingham in a popular form.

THE new session of the London Geologists' Association will be opened on Friday next with a conversazione in the Library of University College, Gower-street. Mr. C. Davies Sherborn (secretary) will show a letter of Linnaeus; and geological exhibits have been promised by (among others) Prof. Bonney. Mr. F. W. Rudler, Mr. H. B. Woodward, Mr. J. D. Hardy, and Miss C. A. Raisin.

PHILOLOGY NOTES.

PROF. W. VIETOR, of Marburg, has in the press a full dissertation on the Northumbrian Runic Stones, dealing with textual criticism, grammar, and metre, &c. Dr. Vietor agrees with the late Prof. George Stephens in assigning the Bewcastle column and the Ruthwell Cross to the latter half of the seventh century. The Book will be illustrated with a sketch-map and seven plates from original photographs. It will be published by N. G. Elwert, of Marburg.

THE fifty-second session of the Philological Society will open on Friday next with a meeting at University College, when Mr. J. Beuzemakers will read a paper on "French and English Accent." In addition to the two usual Dictionary evenings—at which Dr. Murray and Mr. Bradley will each submit a report of their progress with the New English Dictionary—the following papers have been promised: "The Text of Wyclif's Bible" and "Chaucer Miscellanies," by Prof. Skeat; "The MSS., Metre, and Grammar of Chaucer's *Troilus*," by Prof. McCormick; "The Text and Metre of

Chaucer's Early Minor Poems," by Prof. Frank Heath; "More Puzzles in Alliterative Poems," by Mr. Israel Gollancz; "The Noun System of the *Saltair na Rann*," by Prof. Strachan; and "Semi-Vowels, or Border Sounds of Consonants, as exemplified in some of the Romance and Germanic Languages," by Mr. J. H. Staples.

FINE ART.

A Descriptive Catalogue of the MSS. in the Fitzwilliam Museum. By Montagu R. James, Litt.D. (Cambridge: University Press.)

It is now nearly twenty years since the publication of Mr. Searle's Catalogue of these MSS.: a thin octavo of 190 pages, but, so far as it went, a useful and suggestive little manual. Since its publication, however, many additions have been made to the collection, and the present director of the museum has thought it worth the labour of a catalogue which is quite a bulky volume. Whether such an elaborate production, when completed, may be worth all the time and trouble bestowed upon it, is a question which doubtless some utilitarians would answer in the negative. For it seems ill-judged and disproportionate in a mere catalogue to make so much ado over a number of old parchments, chiefly consisting of obsolete religious manuals and un-serviceable Service Books. And as a mere catalogue or guide-book for the visitor it would be so. But Dr. James's "Descriptive Catalogue" is much more than this. It is compiled mainly in the interests of art, and for the utilisation of the store of subject-miniatures, illuminated letters, ornamental borders, and the untold variety of matters relating to Christian iconology, symbolism, and medieval legend. It collects, moreover, many curious and interesting incidents of personal biography recorded in the MSS. themselves.

The collection is comparatively small, or otherwise such an undertaking would have been as impossible to accomplish as it would have been futile to attempt. For, in fact, this Catalogue is, among other things, a descriptive index, not merely to every MS., but almost to every picture. The student who wishes to ascertain how such or such a subject is treated in any of these liturgical books, has only to consult the Catalogue for an answer, or at least a key to his inquiry. And every student of comparative iconology knows well the value of such a ready means of pursuing his investigations. To be able to drop on his example, without the weary searching of volume after volume, is a boon for which he will be unfeignedly thankful. The only question is as to the remunerative character of the undertaking—whether, that is, the number of students needing such assistance is large enough to justify all this trouble on their behalf. Dr. James and the syndics of the University Press have decided that it is. At any rate, they have undertaken the risk, and we cordially wish them all the success they deserve.

In writing this work the author, as already hinted, has had a twofold object:

"In the first place, it is meant to be a complete guide to a particular set of MSS.—those in the

Fitzwilliam Museum; in the second place, it is meant to serve as a manual for those who wish to make a study of illuminated MSS. in general."

This was what was partly attempted in Mr. Searle's Catalogue, though in a different way. And as no two or three observers ever approach an object from precisely the same point, of course they cannot be expected to take precisely the same view of it. Mr. Searle's main line of approach was that of liturgical practices, saints' festivals, and diocesan variations; his next was in the purview of miniature art, his classification being, however, somewhat insecurely based on his minor purpose. In neither line was there any aim at absolute completeness. But the little work was eminently suggestive, exceedingly trustworthy, and thoroughly conscientious. Nor, although to some extent eclipsed by the present handsome volume, is the earlier manual altogether superseded. There are portions in the latter which contain information not readily to be obtained elsewhere. Still, Dr. James gives excellent reasons for attempting a new Catalogue, and he has amply fulfilled his promise and accomplished his purpose. The work before us is well printed, and though large, not unwieldy, and if not profusely, at least appropriately and judiciously illustrated. To gain an adequate idea of its contents we must go a long way past the title-page, which by no means implies or even suggests the amazing stores of information closely, yet accessibly, packed behind it.

Of course we cannot, in a single article, attempt any detailed criticism of this enormous mass of material. Nor do we desire to seek for any faults it may contain, as we feel certain there will be none of importance. Yet, having casually met with a trifling oversight in the text, we are bound to call the writer's attention to it. A missprint not noticed in the Corrigenda occurs on p. 77, where Guigard is misspelt Gingard. On p. 95 the artist's name is said to be Johannes Ballus, when it is manifestly Giov. Battista Rosa. Ballus was a scribe and calligrapher, not a miniature painter. The three antiphoners here described are a portion of at least ten such volumes formerly kept in the sacristy of San Domenico Maggiore at Naples. The name of G. B. Rosa occurs repeatedly on the miniatures as the painter of them, and, by comparison of colouring, of the bold but gaudy columns of floral or foliated ornament. Moreover, the dates confirm the sense of "characteribus ornat" and "miniabat" as referring to scribe and miniaturist—viz., Ballus, 1596; Rosa, 1606.

Among notable and interesting MSS. preserved in the Fitzwilliam Museum are: The Picture Bible of the fifteenth century presented by Mr. Sandars, containing considerably more than thirteen hundred pictures. The Hours of Isabel, Duchess of Brittany (1445-50), with over five hundred miniatures of typical French art. Isabel was daughter of James I. of Scotland, the poet-king, and second wife of Francis I., Duke of Brittany. A Dutch Life of Christ of 1470. A Milanese Pontifical. Pontificals are always rare in any collection—

Zaccaria could only find five in Germany; in France, which is rich in these volumes, he found just twenty-five. Of course the Fitzwilliam Missal, but not so much for its art as for its biographical and heraldic notes. The Carew-Poyntz Hours, a fine Franco-English MS. of the fourteenth century. The Foucaut Hours. The Bragge Roman de la Rose, and others, including several Venetian Ducali. The twenty autotypic illustrations are exceedingly well done, and give really truthful notions of the actual miniature so far as can be done in monotone. It was a thousand pities that the learned book on Illuminating, by Prof. J. H. Middleton, was not illustrated in the same way.

To condense our estimate into a single sentence, this Catalogue may be said to afford a corpus of facts even more minutely recorded than the *Cabinet des MSS.* of M. Leopold Delisle, and more patiently worked out than the excellent *MSS. de Laon* of M. Ed. Fleury. We cordially sympathise with the hope put forward by the writer, that, after this exposition of the character and contents of the Fitzwilliam Museum, all amateurs who possess similar volumes will be induced to contribute to so valuable and valued a treasure-house, since by so doing they will not only provide safe protection for their gifts, but also earn for themselves the gratitude of all true lovers of illuminated MSS.

JOHN W. BRADLEY.

NOTES ON ART AND ARCHAEOLOGY.

THE following exhibitions will open next week: the Institute of Painters in Oil Colours, Piccadilly; the Royal Society of British Artists, Suffolk-street—which will include a series of studies made by Sir Frederic Leighton during his visit to Algeria last summer; a number of studies and sketches in pastel, by Mr. Edwin A. Abbey, at the Fine Art Society's; a series of water-colour drawings, by Mr. E. M. Wimperis, painted for the most part in the New Forest, and a small collection of pictures, chiefly portraits, by deceased masters of the Dutch, Flemish, and English schools—both at the Dowdeswell Galleries, in New Bond-street; and, finally, a loan collection of canine and sporting pictures, at the Crystal Palace.

MR. GLEESON WHITE, in whom authors recognise a brilliant and facile writer, and in whom artists perceive an ornamentist both original and ingenious, has made a very striking and tasteful cover design for Mr. Wedmore's *Etching in England*—which Messrs. Bell will issue almost immediately.

A VERY important exhibition of original lithography has been opened quite lately in Paris. It includes a representation not only of the lithographic work of Mr. Whistler and of some of the younger artists who may have been inspired by his example, or by those of original artists long eminent in France, but likewise a whole group of recently executed lithographs by popular and long accepted English artists, most of them of Academic fame. It is likely, we understand, that before long there will be held in London a somewhat smaller exhibition of original work done "on the stone," or on transfer-paper—whichever it may happen to be. The younger artists at all events, and some, too, of the elder, seem determined to test the possibilities of lithography, as many of them have already, with success, tested the possibilities of etching.

MESSRS. SOTHEBY will sell next Friday a miscellaneous collection of Greek, Roman, and English coins, belonging to different owners. There is included a large portion of what is known as the Crondale hoard—consisting of Merovingian and Saxon gold coins, found in 1828 by Mr. C. E. Lefroy, on a heath in the parish of Crondale, Hants. One of the two jewels then found is also comprised in the sale.

AT a recent meeting of the Académie des Inscriptions, M. Babelon read a paper upon "The Engraving of Precious Stones during the Carolingian Period." After having explained that the sculptor's art had fallen into profound decay during the Merovingian period, he showed how it achieved a brilliant renaissance in the ninth century, under the successors of Charlemagne. This renaissance is attested by many objects that have survived: a large disc of crystal, representing the story of Susanna, engraved by order of Lothaire II., king of Lotharingia, which is now in the British Museum; an intaglio, in the museum at Rouen, representing the Baptism; and several Crucifixions. One of these last, on a gem, has recently been acquired by M. Babelon for the medal-cabinet of the Bibliothèque Nationale. After the middle of the tenth century, the art of engraving precious stones relapsed into barbarism, out of which it did not again emerge until the time of Suger. M. Deloche called to mind two passages—in the *Traité de Diplomatique* and in the Annals of the Benedictine Order—where mention is made of engraved jewels. M. Robert de Lasteyrie thought that M. Babelon's conclusions might have been yet more positively expressed; and that, while refuting the view of J. Labarte, he had still allowed himself to be influenced by it.

THE STAGE.

THE THEATRE.

MR. WILLARD, to whom every lover of fine acting wishes well at the Garrick Theatre, does not seem, thus far, very happy in his choice of pieces. He has surrounded himself with an excellent company, and all that is wanting is good and acceptable literary material on which they may be employed. His first production, "Alabama," which was treated rather roughly by many critics, had at all events numerous points of interest, even if it was not brilliant or profound. As a picture of American life of a certain order, it was excellent, inasmuch as it was truly illustrative of things unfamiliar to most; but the play-going public did not find it satisfactory—in part, perhaps, because it was not shocking—and it was withdrawn after a short run. To it there has succeeded a piece which will scarcely command greater favour, and which, from the literary point of view, may not deserve to do so. It is from the pen of that approved and often genuine humourist, Mr. Jerome K. Jerome—which fact alone will interest a certain section of the public—and it is acted with the gravest and most admirable art by Mr. Willard himself, and by Miss Marion Terry, and very entertainingly, too, by Mr. Easmond, whose rise in his profession has been so rapid and so well deserved, and by Miss Annie Hughes, whom one always welcomes. But for all that, the piece is unlikely to obtain a lasting success. Its incidental humours are engaging, but its main theme is unnatural, or treated not penetratively: it fails to convince or to

charm. Mr. Willard, I am sure, has something better "up his sleeve" than this piece, which even the big public are not likely to accept long, and which the critical searcher after nature, or after elaborate art, in dramatic composition will scarcely think worthy of the place in which it is presented, or of the masterly actor who has seen fit to produce it.

I have received a privately printed copy of "The Maid of Artemis," a drama—a dramatic poem, I make bold to say—of which Mr. Arthur Dillon is the author, and which was produced for a trial performance last summer at the Albany Club, Kingston-on-Thames. In style, in sentiment, in grave conception, in dexterous execution, it is leagues above the kind of thing which, at the theatre, is wont to be called "literature." It is truly, and not only artificially and conventionally, poetic; and while it has in it no slight originality, it is remarkable also how much the author seems imbued with the spirit of the great elder art. I am not generally in favour of the desertion of his own time—the passing from the life of his own period—by an imaginative writer. All Goethe's poems were "occasional" poems: actual occurrence or personal observation had given the impulse whence they sprang. The heroines of Balzac—who are poems themselves, Pauline and Eugenie Grandet, in particular—were taken *sur le vif*. The "historical novel" is rightly almost dead: the true historical fiction is that which is concerned with to-day's life and to-day's thought. Still there are certain minds in every generation who must be allowed their chosen return towards the past: in the past is their inspiration—Sir Edward Burne Jones and Mr. William Morris, for example. And thus being so, and Mr. Arthur Dillon being so genuine, if quaint, a poet, one can but welcome, as an achievement in literature, this "Maid of Artemis," of which more will certainly be heard.

FREDERICK WEDMORE.

MUSIC.

RECENT CONCERTS.

THE Crystal Palace Concert on Saturday was devoted to English music. During many years Mr. A. Manns has done much for native art; and the fortieth anniversary of the institution of these concerts seemed to offer a suitable occasion for emphasising a fact which redounds so much to the credit of the veteran conductor. But he has also done great things for German, French, Russian, and Italian art. Beethoven, Schubert, Schumann, and Mendelssohn have naturally been held in special honour; but it may be said that every modern composer of importance in the department of orchestral music, whatever his nationality, has at one time or another found a place on the Palace programmes. The celebration of Saturday only pointed to one of Mr. Manns' titles to praise. The programme was selected from compositions first performed at these concerts. From many names a few had to be selected. Some of Sir Arthur Sullivan's music to "The Tempest" was given, and the fresh, well-balanced strains fell pleasantly on the ear. The "Tempest" music was first heard at the Palace more than thirty-three years ago, when it must have raised great

expectations—expectations which, in spite of many clever and successful achievements, have not, perhaps, been fully realised. Mr. F. Dawson played Dr. Parry's Pianoforte Concerto in F sharp, a work produced fifteen years ago. There are good ideas in it, and, as in everything from that composer's pen, the workmanship bears traces of earnest thought; but it lacks spontaneity, the natural outcome of individuality. The middle movement is the most interesting. The part for the solo instrument, brilliantly played by Mr. Dawson, is difficult, but scarcely thankful in proportion to the difficulties. Among modern composers—i.e., since the days of Schumann and Chopin—only a very few have shown anything like genius in writing for this instrument: they seem either to be attempting orchestral effects, or to be falling into dull passage writing *à la* Mendelssohn, or showy, yet superficial, *à la* Liszt. Even Brahms, with all his gifts, stands far below Schumann in the matter of piano technique. A Symphony in D by Mr. H. Walford Davies, a pupil, we believe, of Dr. Stanford, was given for the first time. It is an interesting work. The thematic material, if not strong, is pleasing, the workmanship and instrumentation clear and clever. For a Symphony, however, something more is necessary; we fancy that Mr. Davies would have found himself more at his ease in a less exacting form. He may, nevertheless, be congratulated on having made a *début* giving promise for the future. The Palace programme included Mr. H. MacCunn's "Land of the Mountain and the Flood" Overtures; a Selection from Mr. Cowen's Suite, "In the Olden Time"; and Sir A. Mackenzie's first Scotch Rhapsody.

Of the first Richter Concert very little need be said. The principal item in the programme was Tchaikowsky's "Symphonie Pathétique," a work which grows in interest each time it is heard. Last season the conductor gave a strong, sympathetic reading of it, and he has now fully equalled, if not surpassed, that effort. Dr. Richter, as a rule, so throws himself into the music he is presenting that we almost forget his personality. In this Tchaikowsky Symphony, however, he shows perceptibly that the work makes a strong appeal to him. This is pleasant; for with such a conductor there is little fear of enthusiasm weakening his judgment or unsteady his arm. The programme contained no novelties. Beethoven's "Leonore" Overture No. 3 was given with all due power and pathos. The large audience and the enthusiastic reception given to Dr. Richter show that these concerts are properly appreciated; the growth of orchestral concerts in London seems to have increased interest in the highest form of instrumental music.

Towards the end of the summer season the Misses Sutro gave a recital of compositions for two pianofortes; and they played in so skilful and sympathetic a manner that we had no hesitation in expressing a hope that they would soon return, at a more convenient season. On Wednesday afternoon they commenced a series of three recitals at St. James's Hall. They gave a most delightful reading of Schumann's Audante and Variations in B flat. They played Raff's showy and effective Gavotte and Musette, Reinecke's graceful Impromptu on a theme from Schumann's "Manfred," and a clever Fantasie by Max Bruch, with well-deserved success. For the next concert (November 6) they announce a Sonata by W. F. Bach. They might surely let us also hear the one for two Claviers by J. S. Bach, just published by the Bach Society. And why should they not give a recital of duets on one pianoforte? It would not be difficult to frame a programme of the highest interest.

J. S. SHEDLOCK.

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